

THE

FORMATION OF KONKANI

By

S. M. KATRE, M.A., Ph.D. (London)

PROFESSOR OF INDO-IRANIAN PHILOLOGY, JECCSA COLLEGE
POST-GRADUATE AND RESEARCH INSTITUTE, BOMBAY



KARNATAK PUBLISHING HOUSE
BOMBAY

1942

INSCRIBED TO THE SACRED MEMORY
OF ONE OF MY BENEFICATORS
THE LATE
RAO SAHEB S RAMCHANDRA ROW, M.A

P R E I A C E

WAY back in 1921 when I was studying the *Mati-khanda* of Patanjali under the guidance of Pandit Srinivasacarya the idea first struck me of developing a grammar of Konkani as I knew it in its relation to Sanskrit. I was not acquainted then with the modern methods of linguistic research or the great works which already existed for a study of Indo-Aryan. It was chance acquaintance with the *Prakritapraakasha* of Vararuchi that excited my interest in this direction. When during the period 1928-1931 I spent four summers in England, France and Germany and became acquainted with the comparative grammars of Indo-European, Romance, Germanic and Indo-Aryan, the seed already planted during my study of Panini and Patanjali sprouted and at the very first opportunity which I had in 1931 after my return from Europe I began the collection of material from a first hand observation of my own and several cognate dialects for a scientific treatment of these dialects. But the work of collection and study has been interrupted on and off by other scientific undertakings of wider proportions so that ultimately it has been reduced to the position of a by-product of my major research in the field of Indo-Aryan linguistics.

The first outcome of this attempt was my short study of *Konkani Phonetics*, completed in 1932 but published in the Journal of the Department of Letters, Calcutta University, in 1934. This was followed during 1934-35 by the serial publication of my *Comparative Glossary of Konkani* in the Calcutta Oriental Journal. The first instalment of the present work was ready in 1936 but could only be published in the January 1937 issue of the Annals of the Bhandarkar Oriental Research Institute. Altogether seven instalments have now appeared covering 160 royal octavo pages. The unity of the work has been to some extent affected by this serial publication and the interval separating the first from the last instalment, but the fault is entirely mine and the only excuse I have to offer is my preoccupation with more urgent undertakings.

The occasion of the Silver Jubilee celebration of the Bhandarkar Institute seemed to me appropriate to bring out all these seven instalments in book form with a comparative etymological index of the vocables treated therein. That it has been possible for me to do so is chiefly due to the accommodation and encouragement given to me by Dr. I. J. S. TARAPORWALA, Director of the Deccan College Post-graduate and Research Institute, Poona by including

the Index in the Bulletin of that Institute, and to Dr. R. N. DANDEKAR, Secretary of the Bhandarkar Institute for expediting the completion of the last instalment. I wish to express here my deep obligation to these two Institutes which have never failed to give me the encouragement needed for the pursuit of such studies.

That the study has been at all possible—however imperfect in its execution or presentation of the facts—is a matter for which I am thankful to a number of friends and well-wishers who spared no pains in helping me with the material I needed for the work. In particular my wife has been my constant companion in the search for material needed on every aspect of this study; and it is but meet that her father who helped me all along in actively collecting a large part of the vocables and who would have rejoiced today in the publication of a work which he initiated and of which he saw only the first two instalments should be permanently associated with this work, and accordingly it has been dedicated to his memory.

Turning to the pleasant duty of thanking those who in one way or another helped me in the printing of this work, I must mention my colleague Mr. P. K. GODE, who has sustained me in all this work with his advice and co-operation. Mr. G. N. SHIRIGONDEKAR of the Bhandarkar Institute has taken special care in the reading of the proofs and saved me from a number of errors, and despite the inevitable lapses of the compositors, I have to thank them all for the patience with which they met the additional demands for special types and corrections. I have also to thank the Karnatak Printing Press for the expeditious and care with which they have printed the Index.

In conclusion I hope that this work, with all its limitations and imperfections which were inevitable in the very manner of its publication, may yet initiate a new era in dialect studies by interesting the younger generation of linguists in India in this line of fruitful investigation.

Poona
1942.

S. M. KATRE.

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THE FORMATION OF KONKANI

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INTRODUCTION.

§ 1. I propose to deal in this sketch with the origin and development of the Konkani language as represented by some of its principal dialects. In my Comparative Glossary of Konkani¹ I have attempted a study of nearly twenty dialects, materials for all of which are available in a varying degree. But in the present sketch I shall limit myself to the following six dialects which, beside being representative provide rich material in the form of grammars, dictionaries, glossaries and contemporary literature. These dialects are:

a. Konkani spoken by the Kanara or Chitrapur Sarasvats.

gs. K. spoken by the Ganda Sarasvats.

g. K. of the Goa Hindus, represented particularly in the writings of Mr. Valavikar and in the Quarterly Journal *Nau Gōy* published by the Gomantak Press in Bombay.

x. K. of the Christians of Mangalore and South Kanara.

nx. K. of the Christians of North Kanara

¹ See the *Calcutta Oriental Journal*, vol. II. no. 18, wherein the Glossary is appearing serially.

(iii) Literature

- 1 Mr Valavlikar's writings, such as *Konkani Bhāṣeśe Jāit*, etc
- 2 Dr Chavan *Konkani language*, Bambay 1924 *Konkani Proverbs* Bombay 1926
- 3 Rao Bahdur S S Talmaki *Konkani Proverbs*, Bombay 1933 1936
- 4 *Nāī Gōy*, Quarterly Journal in gK, published by the Gomantak Press, Bombay
- 5 S M Katre *Konkani Phonetics*, Calcutta University, 1935
- 6 Dr Santana Rodrigues *The Origin of Konkani Language*, Coimbra, 1929

B ON ALLIED LANGUAGES

- 1 Meillet *Introduction à l'étude comparée des langues indo-européennes* Paris 1934 (7th ed)
- 2 Jules Bloch *La formation de la langue marathie*, Paris 1920, and *L'indo-aryen du Veda aux temps modernes* Paris, 1934
- 3 S K. Chatterji *Origin and Development of Bengali*, Calcutta, 1926
- 4 Banarsi Das Jain *Phonology of Punjabi*, Lahore, 1934,
- 5 R L. Turner *A Comparative, Eymological Dictionary of Nepali*—(of capital importance for Indo-Aryan Linguistics), London, 1931, and *Gurarah Phonology* in JRAS, 1921
- 6 *The Wilson Philological Lectures*, delivered by (a) Sir R G Bhandarkar and (b) Prof N B Divatia
- 7 *Linguistic Survey of India* vol VII 1905
- 8 Wackernagel *Altindische Grammatik* I, II-1, III, 1896-1930

The other sources will be referred to in their proper places

§ 3 This study is divided into three parts Phonology, Morphology and Syntax The fourth and concluding part will

gr. K. of the Christians of Goa.

Thus we have here three representative Hindu and three Christian dialects of Konkani which are principally dealt with; where necessary I have made reference to the other dialects also and the abbreviations will be indicated in the appropriate places.

§ 2. In the writing of this study I have constantly referred to the following works:

A. *ON KONKANI.*

(i) Grammars:

1. *A Konkani Grammar* by Father Angelus Francis Xavier Maffei, Mangalore, 1882.
2. *Elementos Gramaticais da Lingua Concani*, pelo Cónego Jose da S. Rita E. Souza, Lisboa 1929.
3. *Grammatica da Lingua Concani*, composto pelo Padre Thomaz Estavao, segunda impressão, Nova Goa, 1857.
4. *Gramatica da Lingua Concani*, by Mr. V. G. Raagel, 1933.

(ii) Dictionaries:

1. *Diccionario Portuguez-Concani*, composto por um Missionario Italiano, Nova Goa, 1868.
2. *Diccionaria Konkani-Portuguez*, pelo Monsenhor Sebastião R. Dalgado, Bombay 1893.
3. *Diccionario Portuguez-Konkani*, by Mgr. Dalgado, Bombay 1905.
4. *English-Konkani & Konkani English Dictionary* by Father A. F. X. Maffei, Mangalore, 1883.
5. *An Etymological Glossary of Southern Konkani*, part I, by H. Narayan Rao, R. A., B. L., Bombay 1917.
6. *Furtadacho Novo Concani-Ing'ez Dicionar*, Bombay 1930.
7. *A Dictionary of Concanum into English*, by A. C. Jose Francisco, Bombay 1916.
8. *A Comparative Glossary of Konkani*, by S. M. Katre, published serially in *Calcutta Oriental Journal*, vol. II seq.

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- 1 Mr Valavlikar's writings, such as *Konkani Bhāṣeśē Jāit*, etc
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The other sources will be referred to in their proper places

§ 3 This study is divided into three parts Phonology, Morphology and Syntax The fourth and concluding part will

deal with the position of Konkani in Indo-Aryan and the various historical and other details available from different sources for a proper evaluation of the development of Konkani and its breaking up into a number of dialects. In this terminal essay I shall also deal with the influences at work in Konkani and give a detailed description of all the dialects.

As the subject of the growth and development of these dialects is dealt with here for the first time with some degree of scientific accuracy by the application of the canons of modern Linguistics, it will be of some use to the serious student of General as well as Indo-Aryan Linguistics in that Konkani is pre-eminently fit to illustrate the case of a non-literary language, which has kept its unique characteristics through the passage of centuries.

The lack of authoritative pronouncing dictionaries for the different dialects has been a great handicap to me in as much as no two dictionaries agree in a common orthography. But I have surmounted most of these difficulties by verifying the pronunciation of all such words. I am advisedly using the Roman transcription in preference to others as more convenient and logical, besides being useful to General Linguists.

§ 4. For a general description of Indo-Aryan languages reference may be made to Prof. Jules Bloch's *L'indo-aryen*,¹ where he deals separately with the three stages through Vedio and Sanskrit to Middle Indo-Aryan (Pali, literary and inscriptive Prakrits and Apahhrāmśas) and the modern vernaculars of Northern India. The relationship of Konkani to the other vernaculars of Northern India will be considered in the terminal essay. It will be sufficient to mention here that Konkani belongs to the same group which includes Marathi and shows clear affinities with Gujarati also.

PART I: PHONOLOGY.

§ 5. Konkani possesses the following sounds, a description of which is given in my Konkani Phonetics:

Vowels: *a, ā, i, ī, u, ī, e, ē, o, ī, ɔ*.

Consonants: *k, kh, g, gh, c, ī, j, ī, ch, īch, jh, ījh, n, t, īt, f, īf, d, īd, dh, īdh, v, īv, th, īth, l, īl, r, īr, s, īs, h, īh, l, īl, r, īr*.

¹ See also his "La langue marathe" § 1-26.

VOWELS

§ 6 It will be seen from the above that Konkani possesses the vowels *a, i, u*, short and long, as well as *e, o*, which are also short and long, but not indicated in the Devanagari orthography as such. For actual pronunciation of these vowels see *Konkani Phonetics*, §§ 33-40.

The primitive Indo-Aryan (PI-A) diphthongs were already lost in the Middle Indo-Aryan (MI-A) stage and they have come down as *e, o* or *u* in Konkani (K) but now diphthongs of recent origin have come into being, due to the dropping of single intervocalic consonants in MI-A where the *udigita* vowels *d* did not combine with the preceding or following vowel but did so in the New Indo-Aryan (NI-A) stage. Though *a* is really [O] and as such the equivalent of *o* I have retained this symbol for the sake of a special discussion (see §§ 32-45).

TREATMENT OF R VOWEL

§ 7 In my paper on the treatment of *R* in Pali¹ I have already mentioned that *ṛ* of Sanskrit (Sk) was represented by *a, i, u, ra, ri, ru* or *ṝ* in Pali. This breaking up of *ṛ* (as well as *ṝ*), evident even in certain isolated forms in the Rgveda was completed in MI-A except in certain borrowed words, and in NI-A *a* or *u* represent this Sk *r* besides the corresponding Sk vowels. These three treatments are generally found side by side in all NI-A languages. By an examination of the development of this vowel in Asokan Inscriptions Prof Jules Bloch has come to the conclusion that *ṛ > a* is the usual treatment in the southwest and *ṛ > i* in the north and east.² The predominant treatment in Panjab is thus *ṛ > i*.³

§ 8 In *ṛ > K a* is *ṛasi*, *x kam* (*ṛyasi-*) agriculture, cultivation, *s ḡhūtuka* (*ṛhrstā-*) to churn, *s gs tana* (*ṛvna-*) grass, *s gs tana*, *g tan* (*ṛyṣnā*) desire, thirst, *gx asiel* (*ṛhā-*) bear, *s gs nīcula* (*nrtyali*) to dance, *x puti* *gx pāt*, *g phūt*, *s gs phūti* (*prsthā-*) the back, *s gs māde* (*ṛyfala-*) corpse, *s gs mūlī* *g x mali* (*ṛyflik*) earth, *s gs vāhi* (*ṛyddhi-*) growth, interest, *s gs sallu*, *x sadil* (cf. **śṛthura-* Sk *śthula*-and root *srath-*) loose, *s samlali*, *x sumtal* (*ṛyfhalā*) chain setters

¹ ABORI vol XVI pp 189-201

² La langue marathe § 31

³ Jain § 25

§ 9. Sk. *r* \nearrow K. *i* : s. gs. *rīṇa* (*r̥ṇā-*) debt; s. gs. *drīlā* (*dṛ̥ṣyā-*) appears, seems; s. *drīṣti*, ga. *drīṣṭi*, x. *drīṣṭi* (*dṛ̥ṣṭi-*) sight; s. *vīc̥u*, gs. *vīc̥u*, gx. *īñfu* (*vṛ̥ścūka-*) scorpion; s. *kīṣān* (*kr̥ṣṇā-*) proper name, s. gs. *mīthāi* (*mṛ̥ṣṭā-*) sweetmeat; s. gs. *śīṅga*, x. *śīṅga* (*śṛ̥ṅga-*) horn.

§ 10. Sk. *r* \nearrow K. *u* : gx. *krupā*, x. *kurvū* (*kṛpā*) pity, compassion; s. gs. *pāusu*, x. gx. *pāus* (*prāvṛṣa-*) rainy season, rains; s. gs. *mōnu*, x. *mos* (*mṛ̥ṣā*) deception (cf. Kanarese *mōsa*, der. fr. Sk.); gx. *gusotik* (*ghṛ̥ṣ-*) to enter; s. *kut̥tānu* (*kr̥ṣṇā-*) proper name; s. *hūmgtā* (* *śṛ̥ṅghati*) smells.

§ 11. It will be clear from the above that in Konkani the normal change *i* \nearrow *a*. The explanation of the third treatment (except in the case of s. gs. *mālli*, x. *māli*) is that due to the presence of a labial element in the neighbourhood *r* is changed to *u*. The variations in the treatment of *r* are found in all I-A. languages, and are due not only to phonetic influences but also to borrowing from the central dialects.¹

§ 12. That the vowels *a, i, u* represent normally the corresponding Sk. sounds will be clear from the following examples :

A. K. *ā* \angle Sk. *ā* : e. *agālu* bar, latch; *āggaū* n. x. *āguāt*, ev. *āgoł*, *aggolū* (*agra-valaya-*) braid of hair, trese, s. gs. *agūtē*, x. *āguē* n. x. *āgṭē* (*agniṣṭhikū*) hraziery; s. gs. *āflīgā* (*affūlikū*) wall plank used as depositary; x. n. x. gx. g. *āj*, s. gs. *āji* (*adyā-*) today; s. gs. *ācārū* (*ācāra-*) taboo, n. x. *āghādō* (*āghādā-*) a plant; s. gs. *ājjo*, x. n. x. gx. *ājō* (*ārya-*) grandfather; s. gs. *kartū* (*karbli*), *mārtū* (*mārdyati*), *galo* (*gata-*), *kānu* (*kārpa-*), etc.

B. K. *ī* \angle Sk. *ī* : s. gs. x. gx. n. x. *īmgle* (*īngūra-*) live coal, x. gx. *īmḍ*, s. gs. *īmḍdu* (*īnḍa-*) flock; gx. *īmḍlo*, *īmḍulo* (*hindolāh*) hammock; gx. *īv* (*īmā-*) cold; s. gs. *vīju*, gx. *īj* (*vidyāt*) lightning; n. x. *īj*, s. gs. *ītligā* (*īstā, īśākū*) brick; s. gs. *ījītā* (*sīdhyātī*) is cooked etc.

C. K. *ū* \angle Sk. *ū* : s. gs. *uddāka*, x. *udāk* (*udākā-*) water; s. gs. *muddi*, x. n. x. gx. *mudi* (*mudrikā*) ring; ts. *ūnduru* (*umdura-*) rat, etc.; s. gs. *mūla*, x. n. x. gx. *mūl* (*mūtra-*) wine; s. gs. *sūta* (*sūlra-*) string, etc.

¹ *La langue marathé*, § 31.

§ 13. PI-A. differed from MI-A. in that it admitted of a greater variety of sounds (including *r, l, n, au, ñ, ñ*) and combination of consonants beside its comparative richness in morphology. Besides the changes in the above-mentioned vowels, MI-A. had affected primarily a change in the conjunct consonants through the general principle of assimilation and reduced them to double consonants, and in the case of original single intervocalic consonants reduced them (from unvoiced to voiced, and from voiced to spirant and zero) according to the development of the particular dialect concerned. The *-t-* and *-th-* were reduced to *-d-* and *-dh-* in Śauraseni, but were completely reduced by loss of coelusion giving *-h-* in the aspirated consonant only in Mātarāśṭri. With the loss of these intervocalic consonants the *udṛ̥ṭṭa* vowel came into contact with the preceding or following vowel without combining with it. But when we come down to the NI-A. stage we find further changes affecting even the PI-A. and MI-A. vowels which are the least affected sounds in I-A. Excepting the loss of PI-A. *r, l, au, au*, all the vowels have preserved their quality and quantity with very few exceptions in MI-A., but when followed by a closed syllable the long vowels have become short except in NW. Prakrite.¹ After the literary Apabhraṇa stage vowels in unaccented syllables have undergone fundamental changes.

§ 14. This naturally leads us to the question of accent. In Vedic the accent was mainly musical, but whether there was in addition a stress accent is open to doubt in view of the Hindu Grammarians' silence about it. In the explanation of certain Pk. forms Piechel ascribed to the musical accent functions similar to those of the stress accent. Grierson and Jacobi, on the other hand assumed a stress accent to explain the vowel changes.² Whatever may have been the state of affairs in PI-A. and MI-A., it is convenient to consider the syllabic prominence of a word or its quantitative rhythm in the study of the regular changes of quantity or even quality in Konkani as in Marāṭhi or Panjabi.³ This

¹ T. Michelson, JAOs., vol. XXXI, p. 232.

² Jain, § 10; Piechel, §§ 141-147.

³ Jain, p. 8; for a further discussion on accent see *La langue marathé* §§ 32 seq.; Jain, §§ 10-12.

§ 9. Sk. *ṛ* / K. *i* : s. gs. *rīṇa* (*ṛṇā-*) debt; e. gs. *distā* (*ṛṣyātē*) appears, seems; s. *dr̥ṣti*, ge. *disti*, x. *dist* (*ṛṣṭi-*) eight; s. *vīcū*, gs. *vīñcū*, gx. *īñfu* (*vṛ̥ścika-*) scorpion; s. *kīṣān* (*kr̥ṣṇā-*) proper name, e. gs. *mīthā* (*mr̥ṣṭā-*) sweetmeat; s. gs. *śīṅga*, x. *śīṅga* (*śṛ̥ṅga-*) horn.

§ 10. Sk. *ṛ* / K. *u* : gx. *krupā*, x. *kurvā* (*kṛpā*) pity, compassion; s. gs. *pāusu*, x. gx. *pāus* (*prāvṛṣā-*) rainy season, rains; s. gs. *mōsu*, x. *mos* (*mīṣā*) deception (of Kanarese *mosa*, der. fr. Sk.); gx. *gusomk* (*ghṛṣ-*) to enter; s. *kut̥ṣānu* (*kr̥ṣṇā-*) proper name; e. *hū̥ngtā* (* *śr̥ṅghati*) smells.

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B. K. *ī* / Sk. *ī* : e. gs. x. gx. nx. *tinglo* (*īngūra-*) live coal, x. gx. *īmḍ*, s. gs. *hīmḍu* (*hīnḍa-*) flock; gx. *īndlo*, *īnduḍo* (*hindolab*) hammock; gx. *īv* (*hindā-*) cold; s. gs. *ījju*, gx. *īj* (*īdyāt*) lightning; nx. *īṭ*, e. gs. *īṭligū* (*īṭṭā, īṭṭikā*) brick; e. gs. *śīṭā* (*sīdhyāt*) is cooked etc.

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¹ *La langue marathe*, § 31.

§ 13. PI-A. differed from MI-A. in that it admitted of a greater variety of sounds (including *ṛ*, *l*, *ai*, *au*, *ñ*, *ñ*) and combination of consonants besides its comparative richness in morphology. Besides the changes in the above-mentioned vowels, MI-A., had affected primarily a change in the conjunct consonants through the general principle of assimilation and reduced them to double consonants, and in the case of original single intervocalic consonants reduced them (from unvoiced to voiced, and from voiced to spirant and zero) according to the development of the particular dialect concerned. Thus *-t-* and *-th-* were reduced to *-d-* and *-dh-* in Śauraseni, but were completely reduced by loss of closure giving *-h-* in the aspirated consonant only in Māhārāṣṭrī. With the loss of these intervocalic consonants the *udṛitta* vowel came into contact with the preceding or following vowel without combining with it. But when we come down to the NI-A. stage we find further changes affecting even the PI-A. and MI-A. vowels which are the least affected sounds in I-A. Excepting the loss of PI-A. *ṛ*, *l*, *ai*, *au*, all the vowels have preserved their quality and quantity with very few exceptions in MI-A., but when followed by a closed syllable the long vowels have become short except in NW. Prakrita.¹ After the literary Apabhramśa stage vowels in unaccented syllables have undergone fundamental changes.

§ 14. This naturally leads us to the question of accent. In Vedic the accent was mainly musical, but whether there was in addition a stress accent is open to doubt in view of the Hindu Grammarians' silence about it. In the explanation of certain Pk. forms Pischel ascribed to the musical accent functions similar to those of the stress accent. Grierson and Jacobi, on the other hand assumed a stress accent to explain the vowel changes.² Whatever may have been the state of affairs in PI-A. and MI-A., it is convenient to consider the syllabic prominence of a word or its quantitative rhythm in the study of the regular changes of quantity or even quality in Konkani as in Marathi or Panjabi.³ This

¹ T. Michelson, JAOS, vol. XXXI, p. 232.

² Jain, § 10; Pischel, §§ 141-147.

³ Jain, p. 5; for a further discussion on accent see *La langue maratho*, §§ 32 seq.; Jain, §§ 10-12.

syllabic prominence is characterised by three factors, viz., length, pitch and stress. The change will naturally depend upon the position of the vowel in the word, whether it is final, penultimate or prepenultimate, i. e. whether it is in accented or unaccented syllables.

A. FINAL VOWELS.

§ 15. Already in MI-A. the final consonants of PI-A. had dropped out with the result that all words ended only in vowels, reducing even the different classes of noun and verb inflections to the standard type with a few exceptions only. Thus MI-A. knows only words ending in vowels; even here there was a tendency to reduce the final long vowels, though not to a very pronounced degree. Even in Sk. in the forms *yātrā*, *tātrā*, etc. the vowel has been reduced from the Vedic stage and come down only as *yatra*, *tatra*, etc. Some of these reductions have been attributed to contamination or analogy. At the time of the literary Apabhramsa stage the final *o* of the nom. sg. of masculine nouns ending in *-a* tends to become more and more *-u*, though not universally. Similarly *-e* and *-o* have been reduced to *-i* and *-u* respectively in the fragments of Dutreuil de Rhins.¹ This tendency only emphasises the fact that the final vowels in MI-A. were pronounced with very little accent and in course of time were lost in NI-A.

In almost all NI-A. languages this final vowel was lost, the sole exceptions being Bihari, Kashmiri, Sindhi, Singalese and some of the dialects of Konkanī (see §§ 17-ff.). The northern group of Kookani dialects following in the footsteps of other NI-A. languages, drop the final vowel.

§ 16. a) MI-A. *-a* and *-ām* (final) are lost in: gx. nx. g. *āj* (*adyā* : s. gs. *ājī*) today; gx. *ās* (*hāmśa-*) o draka; nx. *āc* (*āmā-*) mucous; n. gx. *āt*, nx. *āth* (*asṭā-*) eight (but s. gs. *āta*); gx. nx. g. *āl* (*lājā-*) yesterday (but s. gs. *ālā*); gx. g. *pāy*, *pāv* (*pāda-* : s. gs. *pāyu*, *pāvū*) meaning respectively the foot and a measure of weight, gx. g. nx. *tāk* (*talram* : s. gs. *tāla*) buttermilk; gx. *mānus*, *mānus* (*manusyā-*) man; gx. *mām*, g. *mām* (*māmā-* *māyam*, s. gs. *māna*) mind.

¹ *La langue marathi*, § 37.

b) MI-A. -ā and -āī are lost in: gx. āk (Pk. *hakkā*) shout; gx. g. nx. āś (āśā) desire, jāīng (jāṅghā) the thigh; g. gx. nx. vāī (vārtman : Pk. *vattā*, *vattām* : a. g. vālā) way; g. gx. nx. lāj (lājjā) shname.

c) MI-A. -ī and -īī are lost in: nom.-acc. sg. of nouns ending in -ī- g. gx. nx. āg (agnīh) fire; gx. mōl, mat (matī-) understanding.

d) MI-A. -ī and -īī are lost in: nom.-acc. sg. and pl. of Sk. feminine nouns : -ī, īm, -īh, -īī, and feminine adjectives with Sk. ending -īīī : īīī (with compensatory lengthening of the penultimate) or -n (with complete loss of the penultimate) : nx. bhukūrīn, bhukūrn, gx. bhukān (-kūrīnī) a beggar woman; gx. īrekūrn, īrekūn (-kūrīnī) a paralytic woman.

e) MI-A. -u and -ūh are lost in: nom.-acc. sg. of nouns ending in -u-: gx. īhīg (hīngu-) asafoetida; gx. īj (īdyīlī-) lightning; — in the absolute in -unu (attested in early Marāthī and in s. gs.) which appears to be due to contamination of Apahhramīsa -ūna with -euīnu, eppīnu : *-unūu * gx. īsūn (hut s. gs īsūnu) etc

f) Examples of the loss of MI-A. -ī and -īī are not common as this sound is already rare in Sk.; we can cite gx. īj, however, as the MI-A. inflected form is vījjū

g) Sk. -e and -o are reduced in inflection : gx. g. x. etc. īs-pās (-pārśīe); g. gx. nx. dēv (devāh · Pa. *devo*, unless we consider the Apahhramīsa form *devu* and bring it under (e) above); in this sense Sk. -e and -o are first reduced to -i and u and subsequently lost. As in Marāthī, -e is attested in K. īmi, īumi (through īsmb, *īsme)

§ 17. Grierson,¹ and following him Bloch² attribute the retention of the final vowel in Konkan Marāthī³ and in Konkani to Dravidian influence. As seen above the northern dialects of Konkani (nx. , gx and g.) are conspicuous by the absence of this final vowel of MI-A. and follow the generality of NI-A. langu-

¹ L. S. I., vol. Mar., pp. 167, 188, 189

² La Langue marathe, p. 54.

³ (as a short vowel always).

² [Annals, B. O. R. I.]

ages. But e. and gs. and to some extent x. and the southern-most dialect of Konkani spoken in Cochin have preserved this vowel. Now the whole of the Konkan territory was under the influence of Cālukya and Yādava rule from the 6th to about the 14th century, A. D., and consequently we may expect to find Dravidian traces in the Indo-Aryan languages which developed from MI-A. to NI-A. within this region. The only point in this connection is the consideration of an alternative hypothesis: (i) the final vowel of MI-A. is retained, or (ii) a new vowel has developed after the final vowel once disappeared.

The Rev. Dr. Caldwell¹ remarks: "Short u is of all vowels the weakest and lightest, and is largely used, especially at the end of words, for euphonic purposes, or as a help to enunciation." Thus in grammatical and literary Telugu every word without exception ends in a vowel as in modern Canarese. But in old Canarese and Tamil an -u is added only after the surds k, c, t, t, p or r, but this -u is so short that the grammarians consider it equal to half of short u, and it is even mistaken for a short a, both of which in these circumstances are written as u and a. In Malayalam this sound is still more short as not to be written at all or if written indicated by the short circle above.

If we accept the second alternative and hold that e. gs. x. and o., after the dropping of MI-A. final vowels, as in nx., gx, and g., followed the mode set by these Dravidian languages, we shall have to fix the period of these new developments from the 16th century A. D. downwards, for it was in consequence of the Portuguese persecution which commenced on 30th June 1541 and continued unabated for over six decades, that a general exodus of the Brahmins of Goa took place, and they sped southwards, first overrunning North Kanara and then South Kanara and even Cochin, although there had been sporadic emigration long before this time. But against this we should consider the forms like *devo*, *bhero*, *mhāru*, *ritu*, *bholu*, *sābhālunu*, etc. quoted by Padre Thomaz Estevāo.² These forms prove beyond doubt that even in this period the Konkani of the Goa Brahmins preserved

¹ *A Comparative Grammar of the Dravidian Languages*, 3rd ed. 1913, p. 134.

² *Grammatica da Língua Konkani*, 2nd. ed. 1857, 1st. ed. 1640, §§ 23, 24.

the final vowels of MI-A. and consequently the loss occurred at a much later date, so far as K. dialects were concerned. We are thus restricted to the first alternative that when s, gs and x. separated from the Goa stock the final vowel was still pronounced, and it was only subsequent to this separation that the northern dialects g, gx. and nx. lost this vowel. This theory then limits the Dravidian influence only to the retention of the MI-A. vowels of the Apabhrāmī stage and not to their introduction after they were once lost.

§ 18. s. gs. and x. have two series of words deriving from Sk. nouns ending in -a, the masculine and the neuter; the masculine ends in -u and the neuter in -a, and this applies not only to inherited words, but also to learned borrowings.

Examples: a) Masc.: e gs. *pāyu*, *pāu* (*pādah*: Pa. *pādo*), *phālōru* or *phālāru* (*prastarāh*: Pa. Pk. *pātharō*) a stone; *mhāru* (*mayūrah*) peacock; *kānū* (*kārnāh*) ear, *deru* (*devāh*), *rāmu* (*rāmāh*), *kālu* (*kālah*), etc. Now in the example Sk. *prastarāh*: Pk. Pa. *pātharō*, Ap. *pālōru*, s. gs. *phālōru*, the final -u is seen affecting even the penultimate -a- and changing it to -ō- or -ā- depending upon the number, as seen even in g. gr. *phālōr* (sg.) and *phālār* (pl.). The forms *devo*, *bhevo*, etc. given by Father Stephens are to be similarly explained, the -a being retained and not reduced to -u due to the presence of the bilabial v.

(b) Neuter s. gs. *phola* (*phālām*), *kājjala* (*kājjalam*), *mana* (*manas* Pk. *manam*), *toma* (*tundam*), *pimda* (*pīndāh* but neut. in K.); *kāma* (*kārman* Pa. *kaumam*) besides *karma*, *ghara* (MI-A. *gharam* through Sk. *grhā-*) etc.

That s. gs. etc. have not been directly influenced by Kanarese is illustrated by the following examples *kāda* (Can. *kādu*) forest; *māda* (Can. *mādu*) roof, etc. All neuter nouns thus end in -a- (with a few exceptions dealt with later on) which are derived from Sk. nouns in -a- or from Dravidian.

§ 19 Another case of such retention, but with reduction of quantity, is of feminine nouns in MI-A. -a- s. gs. *vīla* (*vartman*: Pk. *tattū* f.), quoted also by Father Stephens in his grammar, § 36, as *vīlō* where ō represents this short a; and -ī- represents -ī- *māna* (*mānyā*) the nape of the neck; *gībhā* (*gīhā*) the tongue;

tūna (*t̄snā*) thirst, etc.; *jūṅga* (*j'ṅghā*) the thigh; *tāja* (*tajjā*) shame.

§ 20. As in other NI-A. languages, Konkānī has kept the final vowel in all learned borrowings, with the exception of some *semi-itsama* words in g. and gx.: *kalpanū* (quoted by Father Stephens, § 36), *māruti*, *dayū*, *śrī*, *nalinī*, etc. It will be clear from these examples that with the exception of Sk. words ending in *-a-* (masculine) and *-u-* (masc. fem. or neut.) the other words borrowed represent the unaltered final vowel. All NI-A. words ending in *u* and coming down to K. either as inherited or *semi-itsa* words, are masculina, and therefore end in *u*, as in, e.g., *mhōvu* (*mādhu* : *mahu*).

B. PENULTIMATE VOWELS.

§ 21. Since the Prakrit stage the penultimate vowel has generally been preserved in Konkānī as in other NI-A. languages. But as Konkānī has been principally a spoken language with very little literature, a secondary change has affected this vowel in certain cases, even in learned borrowings from Sanskrit or Prakrit (see § 22).

Examples:—*α*), for *-a-*: s. gs. *kapūṭa*. x. *kaṇḍ* (*kapūṭa-*); s. gs. *phāṭlārū* (*prastārāḥ*) stones, slab, *māṭkaḍa* (*markaṭa-*) monkey, etc., It will be seen that the length of this vowel is liable to change, but not the quality. We find the short vowel also in such cases where it is derived from a short vowel followed by an original double or conjunct consonant: x. *saṭaṭ*, s. gs. *saṭaṭi* (*sapati*) co-wife, x. *ṭlas* (*ṭlavya*) etc., Similarly the length is reduced in x. *kuraḍ* (*kapūṭa*), etc.

β) for *-i-* and *-u-*: nx. *bhūkūriṇ* (*kūriṇi*), and in ts. s. *kaṭhīṇa*, nx. *kaṭhīn* etc.; gx. *māṇus*, *monus* (*manuṣya-*) man; s. gs. *laśūṇa*, x. gx. nx. *laśun* (*laśuna-*) garlic; s. gs. *rākkūḍa*, x. gx. *rākuḍ* (*lakuta-*) wood, firewood, faggot, etc.

§ 22. Exceptions:—In certain dialects, as a subsidiary change, the Sk. and Pk. penultimate is slurred over in pronunciation, with the result that in the existing forms it is completely lost. Corresponding to nx. *bhūkūriṇ* there is also the form nx. *bhūkūṛṇ* and gx. *bhūkūṛṇ* or *bikūṛṇ* and s. gx. *bhūkūṛṇi* (*kūriṇi*);

nx. and gx. the penultimate has been allured over completely, whereas in s gs it is lost but the final vowel is preserved. This tendency is seen even in tat sama (ts.) words Sk. *nalni* > s. gs *nalni* or *namni* (through assimilation), Sk. *māruti* > s. *mārti* or *māruti* (with accent).

§ 23 The penultimate syllable of MI-A has developed into the final vowel in Konkani as in Marāthī (see *La langue marathé*, §§ 44 ff.), (1) either the penultimate was separated from the final vowel by a double consonant, in which case the final MI-A. vowel was lost as in g gx nx *hāth* (Sk. *hāstra-* Pk. *hattha-*, but s gs *hātu*) hand, or (ii) the penultimate and final vowels came into contact due to an early loss of a single intervocalic consonant and coalesced in the NI-A stage. The first case holds good for the northern dialects only (as g, gx, nx etc.) and the second for all. As pointed out above (§ 17 ff.) s, gs and to some extent x and o preserve the final MI-A vowel in case (1).

§ 24 In a certain number of polysyllabic words the penultimate vowel has undergone changes of quality which are only proper to the prepenultimate unaccented vowels s. gs *nārlu* (for * *nāralu*), x nx *nārl*, gx nx *nārel* (*nārilela-*) cocoanut s. gs *nusani*, x *nusan*, nx gx x *nusor* (*mh-srenu-*) ladder, escalator, s. gs *kumkaj*, gx nx *kumkor* (*kukkula-*) fowl, s. gs. *haladi*, gx *clod* (*haridrā*) turmeric, g *humdir*, nx *umdir* (but fem *umdi* *urli*) beside s. gs *umduru* (*umdiri-*), etc. Some of these variants may be explained by the principle of assimilation or dissimilation, but it is difficult to account for all these variants. For this discolouration of the penultimate in dissyllabic words see § 29b.

C PREPENULTIMATE VOWELS

I. In the Initial Syllable

§ 25 In general the initial syllable in Konkani bears the accent, and this therefore, is the least affected of all vowel sounds. We have to consider several cases here separately in order to evaluate the general treatment in the different dialects treated here, these are a) conservation of the etymological quantity, i.e., (i) short vowel of K < short of MI-A and (ii) long vowel of K < long of MI-A, irrespective of the nature

of the syllable, whether closed or open; and β) nonconservation of this quantity, i. e., (i) long vowels of K. \angle short of MI-A. a) regularly in closed syllable, and b) sporadically elsewhere, and (ii) short vowel of K. \angle long of MI-A.

§ 26. α): (i). $a \nearrow a$: e. gs. *kaḍu* (*katu-*) bitter; *kaḍo* essence *kaḍaytā* boils, *kaḍayillē* gruel (*kvalh-*); *kanu* (*lāpa-*) grain *kaṭaś*. sacred vessel used in divine service, *kaṭso* pitcher (*kalāśa-*); *kaṭo* (*kaṭā*) bud; *kaṭt* (*kalā-*) knows; *khavo* (Deś. *khavao*) shoulder; *ad-kaṭṭā* (*skhal-*) hinders; *khai* (Sk. *kasmin* : Ap. *kahim*) where; *kharḍu* (*khāra-*) rough; *khālu* (*khāla-*) starob or any liquid extract; *garmi* (*gharmā-*) hot, heat; *gaṭo* (*gala-*) throat; *ghaḍī* (*ghat-*) happens; *ghaḍī* (*ghaṭī-*) a moment; *ghara* (Sk. *ghā-* Pa. Pk. *ghara-*) house; *adṭā* (Pk. *ad-*) climbs, rises; *čaṇo* (*caṇaka-*) horse-gram; *carṭā* (*car-*) grazes; *čallā* (*cal-*) moves, continues; *čarma* (semi-ts. *čarman-*) hide; *ada* (*jada-*) heevy; *jaṇa* (*jána-*) person; *jaṛo* (*jvara-*) fever; *jaṭū* (*jalaukū*) leech; *jaṭī* (*jvat-*) burns; *jhāḍi* (Deś. *jhaḍi*) fine rain; *jhāṭā* (*hṣar-*) wastes; *jhāṭkalā* (*jual-*) lightens, shines; *taṭṭe* (**taṣṭa-*: cf. Avesta *tašta-*) a small glass or metnl vessel; *tarno* (*tárūṇa-*) young; *taṇo* (*taṇa-*) roasting pan; *taṭṭe* (**taṣṭa-*) pond, lake; *taṭṭā* (Deś. *tal-*) fries; *taṭṭe* (*trapuṣa-*) a vegetable; *thāt* (Sk. *tasmin* : Ap. *taht*) there; *tharthaṭṭā* (*tharatharāṭyate*) trembles; *daṇḍu* (*daṇḍā-*) fine; *daśami* (*daśāmī*) the tenth day; *daśro* (*daśahrū*) the tenth day of the light fortnight of the month of *Āśvina*, Dusserab; *daṭṭā* (*daṭ-*) grinds; *dhāṭi* (Sk. *dāḍhi-*; Pk. *dahim* curds); *dhāṭā* (*dhar-*) bolds; *dhāṣṭalā* (Deś. *dhasakka-*) trembles; *naṭē* (*navala-*) new; *naṭī* (*nalikā*) tube; *naṭu* (*naṭa-*) pipe; *naṭī* (*na-hī*) no, *naṇadī* (*nānāndū*) husband's sister; *naṇīṭara* (*arantarám*) after; *nhāṭi* (*nādī*) river; *paṭṭāṭunna* (Deś. *paṭṭāṭavṛṇā*) fiftyfive; *paṭṭū* (*pat-*) falls; *paṭṭulu* (*paṭola-*) a vegetable; *pāpasu* (*panasa-*) jack-fruit; *pāptu* (*pranapīṭ-*) grand-son; *patri* (*patrikā*) the leaf of *Laurus Cassia*; *paṭṭāmī* (*paṭṭamī*) the fifth day of a lunar fortnight; *paṭṭdrū* (*paṭṭicadaśa-*) fifteen, *pannūṣa* (*paṭṭicīśat*) fifty; *paṭṭāngpōsu* (*paryanka-*) hed-spread; *paṭṭayalā* (*pralokayatū*) sees; *paṭṭū* (*paṭā-* yate) flies; *phāṭa* (*phēṭa-*) fruit; *phalē* (*phalaka-*) plank; *phalūru* (*phalūhāra-*) light refreshments; *baḍbaḍtā* (Deś. *baḍubāḍi*) babbles; *baṛē* (**baraka-*) goods; *baṭṭe* (**baṭaya-*) bracelet; *baṭṭā* (*uparīṭati*) sits; *bhaṭṭī* (*bhagini*) sister; *bhaṭṭī* (*bhar-*) fills; *bhaṭṭa* (semi-ts. *bhraṣṭa-*) polluted; *maṭṭō* (*mitakam*) corpse; *maṭṭū* (*mar-*) dies;

maśi (*masti*) lamp-black ; *maśnē* (*śamaśnām*) place of cremation, crematorium ; *mhaśi* (*māhiśi*) buffalo ; *mhantū* (*bhan-*) saye ; *ragata* (*rakta-*) bload ; *radlā* (*rat-*) cries ; *rapnē* crying ; *rathnavamī* (*ratha-* navamī) a festival day ; *rasu* (*rāśa-*) essence, *rasī* (*rasikā* or *rusyam*) pua ; *laddi* (Deś. *laddī*) barse dung ; *lasūna* (*laśuna-*) garlic ; *vathūna* (*upasthāna-*) residence : *taḍu* (*taṭa-*) bunyan ; *vūlbatā* (*avatamb-*) hanging resolutely ; *raḍi* (Deś. *raḍī*) a savoury, *vari* (*upāri*) above ; *tarasa* (*tarṣā-*) year ; *valē* (*valaya-*) a half af a cocoanut ; *vati* (*vallī*) a caver ; *vačūka* (Pk. *vacca-*) ta ga ; *vhartū* (*apahar-*) takes ; *vhardika* (*vadhū-vara-*) marriage ; *śānbhari*¹ (*śatā-*) bundred ; *śanūru* (*śani-*) Saturday ; *saru* (*sarā-*) garland ; *sartū* (*sar-*) moves ; semi-ts. : *sajjanu* (*sajjana-*) quiet person ; *saglo* (*sakala-*) wbole ; *sekāli* (*sakalya-*) at dawn, in the marning ; *satrū* (*saptadāśa-*) eeenteen and in empde. *sattē*² or *sattū-*³ (*saptā-*) ; *sati* (*sapitnī-*) ; *sauī* (*sapūda-*) a quarter above ; *hānu* (*hānu-*) jaw ; *hatyāra* (Deś. *hathiyāra-*) instrument ; *hapla* (1w. Pere. tbraugh Av *hapla*, Sk. *saptā-*) a week ; *harḍo* (*haritaki*) myrabalan ; *haryē* (*hārt-*) green, unripe, etc.

g. *ghar* (*grhā-*) ; *parki* (*pára-*) ; *mhaṇnī* (*bhan-*) ; *marāṭhi* (*marahatta-*) ; *sagli* (*sakala-*) a jūn (Pa. *ajjunha*) ; etc.

(ii). *a7ā*: e. gs. *kānso* (*kāvā-*) equint-eyed ; *kāyla* (*kākā-*) a crow ; *kūfē* (*kāmasya-*) brass ; *kāla* (*kāla-*) black ; *khāpa*, *khūttā* (*khād-*) eate ; *khāru* (*ksūra-*) saltish ; *gāy* (MI-A. *gāvi*) a eaw ; *gāu* (*grāmī-*) village ; *ghānu* (*ghrāna-*) amell ; *ghāri* (Deś. *ghāriā*) a fried savoury, *ghāyu*, *ghāru* (*ghāta-*) a wound ; *ghāśu* (*grāśa-* or fram *ghas-*) a mautbful ; *čāla* (*śū*) tenement ; *jāyī* (*jāli-*) jasmlne ; *jāntū* (*jānūtī*) knows ; *jāvayi* (*jāmūtī-*) san-in-law ; *jāgi* (*jāgrat-*) awake, *jāli* (*jāla-*) a sieve ; *jāñda* (Deś. *jhāla-*) shrub ; *thāna* (*sthāna-*) camp ; *tāmbē* copper, *tānti* cappet-smith ; *tāmbdē* (*tāmrā-*) red ; *tālo* (*tālu-*) throat, voice ; *dārvatē* (*diāra-*) parch ; *nāva* (*nūman-*) name ; *nārlu* (*nārikela-*) cocoanut ; *nhāṇa* (*snāna-*) bath ; *pāgāru* (*prāhāra-*) fortification ; *pāuṇ-* (*pādona-*) a qnarter less ; *pāyu* (*pāda-*) foot ; *pātu* (*pāda-*) a measure of weight ; *pārtū* (*prāp-*) reaches ; *pāsu* (*prāvṛṣa-*) rain ; *bāmmūnu* (*brāhmaṇa-*) husband ; *bāyla* (*bhāryā* / *bhārū* / * *bhūlā*) wife ; *bārū* (*dvādaśa* : Ap. *bāraha*) twelve ; *bhāna* (*bhāṇḍa-*) a large vessel ; *bhāira* (*bāhira-*) out-seid ; *bhāru* (*bhrātr-*) hrother ; *bhārāja* (*bhrātr-jāyā*) brother's wife ; *mājjdra* (*mārjūra-*) a cat ; *mārla* (*mātula-*) maternal uncle ; *mūsa* (*mūnsā-*) meat ;—in the case of *mājyā* and *mūsa* we cannot say whether they are directly

¹ Through **lembhara*.

connected with PI-A. forms; it is possible that they may be more reasonably treated under *b*): (i) a.—*rāṇi* (*rājñi*) a queen; *rāyū* (*rājan-*) a king *rāvīlār* (*rājakula-* + *āgāra-*) a palace; *lāyīlā* (*lāga yati*) touches; *lālā* (*lālā*) saliva; *rāḍī*, *rāḍo* (*rūṭa-*) habituation, habitation; *rākaraṇa* (*ryūkuraṇa-*) dictation; *rāṇī* (*rāṇījā-*) a Bunia; *rāṭe* (*rāṭa-*) breeze; *sāḍī* or *sāḍe-* (*sārdha-*) a half over; *rāvīlī* (*chāyā-*) shadow; *hārī* (*hārda-*) astride, on the heart; *hāso* (*hāsa-*) a laugh, etc.

g. *jālī* (*jāṭā*); *jāṇuñk* (*jāṇāñli*); *bhās* (*bhāsāñ*); *āḍlo* (*āḍi-*) *mārñk* (*mār-*); *sālo* (*sālāñ*), etc.

β): (i) a.—*ā* *lā* in heavy syllable: *āppana* (MI-A. inflected form *appano* Sk. *ātmān-*) oneself; *kājjaḷa*, x. nx. gx. *kājāl* (*kaj-jala-*) ungusnt; *kālī* (*kartarī*) scissors; *kānu* (*kārṇa-*) ear; *kāpūru* (*karpūra-*) camphor; *kāsava* (*kacchapa-*) tortoise; *khākko*, x. *kāk*, nx. gx. *khāk* (*kukṣa-*) armpit; *khāmdu*, x. nx. gx. g. *khāmīd* (*skandhā-*) shoulder; *khāmbo* (*skambhā-*) pillar; *gāḍdava*, x. *gāḍāñ* gx. *gāḍū*, nx. *gāḍhū* (*gardhabā-*) ass; *gāṁṭi*, x. *gāṁṭī*, etc. (*granthī-*) knot; *ghāṁṭa*, x. gx. nx. g. *ghāṁṭī* (*ghanīā*) bell; *ghāstū* (*gharṣ-*) pollies, rubs; *cūka* (*cakrā-*) wheel, slice; *lāmāñdāñ* (*candrikā-*) moonlight; *čubtā* (*carv-*) bites; *čūmē* (*cārman-*) hide; *jāṅga* (*jāṅghā*) thigh; *jāñbōi* (*jrmbhā*) yawn; *tāka* (*takra-*) buttermilk; *nāgdo* (*nagnā-*) naked; *nāmūkā* (*nṛtyati*) to dance: *nāstū* (*nātyati*) is spoiled or destroyed; *nālū*, *nālli*, x. nx. gx. g. *nālū* (*ndptī-*) grand-son or grand-daughter; *pāku* (*pakvā-*) boiled sugar; *pākā* (*pakṣā-*) wing; *pākli* (*pākṣman-*) lid; *phāṭi*, x. nx. gx. g. *phāṭ*, gx. *pōṭ* (*prsthā-*) back; *phāṭtara*, g. gx. *phāṭtār* (*pru-* *stārī-*) stone, slab; *bāñdūkī* (*bandh-*) to tie; *bhāgtū* (*bhagna-*) looses wsight, wastes; *bhājj-tā* (*bhrajj-*) roasts; *bhātā* (*bhaktā-*) rics; *māgiū* (*mārg-*: MI-A. *māgg-*) begs, seeks; *mālli*, x. gx. nx. g. *mālli* (*mftīskā*) mud; *māltē*, x. nx. gx. *māltē* (*mastaka-*) head, scalp; *māṇa* (*manyā*) nape of the neck; *rākṣū* (*rakṣ-*) protects, guards; *rājju*, x. nx. gx. *rāju* (*rājju-*) rope; *rāṇa* (*āranya-*: MI-A. *rāṇa-*) wood; *rābtā* (of. *rambh-*) stays, remains; *lāglū* (*lagyntē*) touches; *lājā* (*lajjā*) shame; *rāmkālē* (*rakṛī-*) crooked; *rāḍī* (*rvddhi-*) increase, growth; *rāḍ-tā* (*rvādhate*) grows; *rāli* (*vṛtlī-*, *rvālikā*) wick; *rāso* (*rvāñdā-*) hamboo; *rāsrū* (*rvāśī-*) young (of cows, etc.); *sāñja* (*sandhyā*) dusk; *sāla* (*saptā-*) seven; *sālē* (*chātra-*) umbrella, sunshade; *hāḍa* (*hāḍā-*) bone; *hālū* (*Deb.* *hāl-*) moves.

b.) $\bar{a} \angle a$ in open syllable sporadically:— gx. *ānbāvārti* (*anubhava-*); *ādik* (*adhikā-* gx. *ādhik*, *ādli*); *āpūrta* (*āpūrta-*); *āpurbā* (*āpūrvi-*), etc.—s. gs. *pādhi* (*pratipdd-*) x. *ārastā* (*marthū-*); gx. *āukū* (*avakūta-*).

(ii) $a \angle \bar{a}$: a) generally when the syllable in K. is closed: S. *mijē* (*ruhyat-*);

b) sporadically in open syllable: s. gs. *kharu* (*kūsa-*); o. sv. *āval* (*āmalaka-*)

§ 27. The treatment of *i* and *u* in the initial syllable differs from that of *a* in that they are always short in polysyllabic words and always long in dissyllabic words, irrespective of the original nature of the syllable, whether light or heavy; but when the syllable in Konkani is heavy it loses its length in dissyllabic words. Thus we may formulate the general rule that the penultimate vowel in dissyllabic words is always long; in the case of *a* which is pronounced as a *samvita* in the southern dialects, there are two lengths not indicated in writing, but always understood in pronunciation; o. g. in the word *manā* the first *a* is double the second, but in the inflected form *manāka* the first and final are short. Examples:—

a). *i*: *jītu* (*jīvā-*) life, but *jīvāśī*; *jīkālā* wins, but *jīka* win thou; *pītā* (*pītā-*) but *pītī*; *pīlu* (*pīd-*) twlst, but *pīlātā*, etc.

b). *u*: *dhūra* (*dūrā-*) snr, but *dhūvorū* (*dhūmā-*) smoke; *pūrū* (*pūra-*) ell, but *pūrātā* (*pūrda-*) fille, etc.

In all the above cases a regular law governs the alternation of the long and short vowels in Morphology.

§ 28. In the case of *e* and *o* they are both long or both short, depending upon whether the following vowel is *i*, *u* or not: secondly when PI-A. *e* or *o* occurs in the initial syllable of dissyllabic words it is always long, e. g. *ēka*, *ēku*, *ēki* (*ela-*); but when this *e* or *o* comes through PI-A. *-aya-* or *-ava-* the rule governing the length is the first one; thus *menā* (**mayapā-*) and *kopa* (*kavāna-*). Although for the sake of convenience we have adopted *e*, *ē*, *o*, *ō* in orthography to represent the short and long vowels they differ in the tongue position in pronunciation; for the correct value of these phonemes see my *Konkani Phonetics*, §§ 36, 38. Even here, the value of *e* in *menā* and *megācē* is variable, the first

being twice as long as the second; similarly in *kopa* and *kopālē* the first o is the lengthened variety of the second.

§ 29. Exceptions: In spite of this general tendency of preserving the vowel in the initial syllable, there are some inexplicable exceptions:—

a): In polysyllabic words:— *uñgfo* (*angliṣṭha-*); *uñri* (*upāri*), etc.

b): in dissyllabic words: e. g. etc. *pikū* (*pakū-*), but *pāñku* with differentiation in meaning.

II. In the Non-Initial Syllable.

§ 30. In the interior of a word i and u, both short and long, lose their proper articulation¹ and become confounded with a, and so treated in the rhythmic scheme of a word. Examples:—

i:— nx. *ūgti* (*agni-*) brazier; s. gs. *parmala* (*parimala-*) scent; *pūñru* (*pratipūñ-*) first day of the lunar fortnight; gx. x. *pūkṛū* (*pakṣirūpa-*) bird-like, bird, *uñkroyū* (*uñkṛī-*) drops, etc.

i:— This is first reduced to i, and if retained at all, is always short; e. g. [*joñi*] (*jyotiṣ-*) astrologer.

u:— s. gs. *ūpadīū* (*ūṣṇiprī-* > *appūñha*) touches; *uñgfo* (*angliṣṭha-*) thumb, *ulṭo* (*ulluṭhātī*) reverse; *gurguru* (for *guru-guru-*) gurgling noise; *tarṇo* (*taruṇa-*) young, *purātu* (*purōhīta-* > *purūhīta-*, see under o:—) a priest; *suñ-suñi* (for *suñu-suñi*) active, sto.

ū:— *uñakkala* (*uñhū-kula-*) a bride, etc.

e:— *uñdī* (*uñḍayate* : MI-A. *uñdei*) jumps;

o:— s. gs. *ūñgeo* (*angoochāḥ* : MI-A. **āñgocchā-*, *āñgucchā-*) a towel; *kāpti* (*karoñtī*) coconut shell; *alñi*, *alñī* (*alaraññā-* : [MI-A] *alorñā-*) insipid, without salt, etc.

§ 31. ë in the interior of a word:

a): is reduced in: s. gs. *ūrti* (*ūrūtrikā*) lights waved before the image of god; nx. *ūṣḍi* (*Pa. asūtikā*) eye brows; *kañhai* (*kañha-*) a big vessel; *garñi* (*gopālā-*) cowherd; *pārvo* (*pārāvata-*) pigeon; *porno* (*paurāna-* : MI-A. *porāna-*) old, ancient, etc.

b): is preserved :

¹ *La langue marathi*, § 50.

1°. In such cases where \bar{a} is the result of a contraction : *kāmūru* (*karmakūra-*) black-smith ; *čāmūru* (*carmakūra-*) dealer in hides ; *ditūli* (*dipūvali-*) the season of lights, etc.

2° : in some morphemes e. *niñ-kāraytū*, *riñyūtū* puts to sleep ($-\bar{a}ya-$ of causative), many examples of this $-\bar{a}ya-$ suffix may be quoted from all the different dialects

3° : in compound words e. gs. *madrūti* (*mādhyā*-and *rūti-*) midnight

D Values of Konkani a

§ 32 Before studying the behaviour of MI-A vowels in contact in the development of Konkani, as well as the principle of labialisation and of contraction, it is very necessary to study thoroughly that most intriguing of all vowels—the neutral vowel *a*—which assumes different values in the different dialects of Konkani

§ 33 PI-A *a* descended from Indo-European (I-E) short **a*, **e*, **o*, and the nasal sonants. But as early as the Vedic stage it did not correspond to the short of PI-A \bar{a} it had a closer pronunciation than that of short *a*. On this account a distinction had already been made between the *somvṛta* and *vivṛta* pronunciation of the same symbol. In his commentary on Pāṇini's *Aṣṭādhyāyī*, Patañjali says at the beginning of the Sivasūtra—*a-kārasya virgopadeshah kārtavyah, kām prayojanam?* \bar{a} *kāragrohan-ārthah*, etc. The *vivṛta a* corresponds to the short of \bar{a} , which is also *vivṛta*, and for the purpose of *Sāvarṇagrahāṇa* this discussion is started further on he says—“ *nava loka na ca rede a-kāro vivṛto' sti- kās tarhi? soñvṛto yo' sti sa bharisyate* ” No further proof is necessary than the final sutra of Pāṇini to show that the only type of the *a*-phoneme was the closed variety, the open variety being found only in grammatical treatises for a theoretical discussion on *Sāvarṇagrahāṇa*. When we come to MI-A we find that in general PI-A vowels are preserved both in quality and quantity with a few exceptions only. The state of affairs is different in the case of NI-A. as we have already seen (§§ 30, 31) Vowels in accentuated syllables have preserved their characteristics while those in unaccented syllables have suffered very much. Already in PI-A

we find *pheggū* (*phalgu-*), *miñjā* (*mnjā*);¹ etc. similarly in Prokrit we have *pikka* (*pakīd-*) *pudhoma*, (*prathamā-*)² etc. When I-A. *n* is compared with Dravidion *a*, we feel the difference between the *samvrta* and *tiryan* pronunciations; to a certain extent also when a European pronounces this I-A. phoneme, the *vivṛta* predominates over the *samvrlo*. But in the whole group of I-A. languages the close, neutral pronunciation is the general rule, with one big exception in the case of Bengali where this phoneme has developed a peculiar sound resembling *o* in English *hot*, but considerably higher than it and slightly lower than the cardinal vowel [ɔ] without any lip-rounding.³ When we begin to study the dialects of Konkani the problem of PI-A. and MI-A. *n* becomes insistent. The mass of material is bewildering and the descriptions of this sound rather confusing in the treatises of this language.

§ 34. In his *Elementos Gramaticais da Lingua Concani*, Conon José de S. Rita & Souza gives two symbols for Sk. *n* (अ): *A*—short, close; *a*—short, open. Regarding the pronunciation of these symbols he remarks: "this letter (अ) which is termed the central (or middis) vowel has nearly the sound of open *o*; open *a* or close *A* is bound up with all consonants (i. e. inherent in all consonants) in the Devanāgari script," (p. 8, f. n. 2). At another place (p. 13, f. n.) he observes further:—"A difficulty exists still regarding the employment in writing of the central vowel (अ) *n* or *A*, and the diphthong *o* (ओ) whose sounds are confused in pronunciation." He also admits that this difficulty leads one to commit errors, and where *o* (ओ) is to be used *a* or *A* (अ) may be used or vice versa.

§ 35. Father Maffei, in his *Konkani Grammar* (p. 5) gives the following transliteration:—*ā*—short *a* (very often near to *ā*); *n*—common *a* (nearest approach to *u* in English but or the *α* in Latin *farō* as pronounced in Italy); *b*—closed *o*; *ō*—open *o*; *o*—common *o*. The only thing worth noting about Father

1 Geiger, *Pali Literatur und Sprache*, § 9.

2 Fischer, *Grammatik der Prokritis-Sprachen*, §§ 101, 104.

3 S. K. Chatterji, *Bengali Phonetics*, § 41, where the final lax vowel is represented by *o*.

Maffei's transliteration is the division of the *a*-phoneme into four groups: *ă*, *ă*, *a*, *a*, the last of which he calls the half *a*, which corresponds to a whispered vowel *a*, appearing only at the end of words.

§ 36. In his literary works written in Devanāgarī characters Mr. Valavlikar follows the following notation: *a* (अ), *ă* (आ), *ā* (अ॒); about this last & he says in the foot-note to his book; "Gūyārāo Mumbarār" on the first page, that this sound is very near to short, open *o* (ओ), in fact half way between *a* and *o*. This corresponds to the inverted signs used in Marāṭhī script to indicate the open English *e* and *o* sounds in borrowed words. This system has been generally adopted in all Konkani writings printed in Devanāgarī script.

§ 37. In the second edition of Father Thomas Stephen's *Grammatica da Lingua Concani*, corrected and annotated by Cunha Rivara in 1857 (p 164) Sk. *a* (अ) is represented by *ă*, *ă* (आ), by *a*, and (ओ) by *o*. In the *Diccionario Portuguez-Concani*, edited by the same scholar in 1868, a slightly different transcription is used: Sk. *ā* is represented by "a," (अ) by "a," and (अ॒) by "o." In the first transcription the exact values are shown; according to this PI-A. and MI-A. *a* is developed into an *o*-phoneme, which is not exactly the same as the descendants of PI-A. or MI-A. *o*, -*aia-*, etc. In this connection we may compare a somewhat parallel development in Gujarati, where the *o*-phoneme has slightly different values according to its development from PI-A., MI-A. *o*, or PI-A., MI-A. -*aia-*, with a corresponding development of the *e*-phoneme.

§ 38. For the purpose of our study these systems will be sufficient, in as much as these are uniform and more exact than the others in constant use. We shall first consider the various examples in the different dialects, with reference to their true etymology from PI-A. and determine from a comparative study of all these examples the nature of the change, its extent and the possible explanation for such a change. It will be clear from the context that Father Maffei stands for x., Canon Jose de S Rita e Souza and Cunha Rivara represent gx., Mgr. Dalgado nx.. and Mr. Valavlikar g.

§ 39. g.—(N. B. I shall use the symbol à for श्). *anpāt* (s. gs. *anpātya*) necessity; *anbhāv* (*anu-bhava-*) experience. *adēdān* (s. gs. *adēcāni*, gx. अदेचानि) difficulty, in sing., - pl. *adēcāni*; *āsā* (s. gs. *āssa*) ie; *ārth* (*ārtha-*) meaning; *kār* (s. gs. *kari*) do thou; *khabār* (s. gs. *khabbari*) news; *kīlāc* (s. gs. *kīlaci*) shriek; *kātār* (*kartārī*) scissore; *kās* (s. gs. *kaśči*) how?; *ghātī* (s. gs. *ghātī*) strong; *čukūvāl* (-वावालि-) erratum, but *čukūvali*; *čād* (s. gs. *čāda*) muoh; *jaq* (*jaqī-*) heavy; *tār* (s. gs. *tari*) if; *dhār* (*dhar-*) hold; *nīsān* (s. gs. *nīsāni*) ladder; *nītāl* (-तालि-) s. gs. *nītāla*); *nīscāy* (*nīscaya-*) determination; *nīrāl* (s. *nīrāla*) strained liquid; *nājā* (s. gs. *nāja*) no /; *prat* (*prāti-*) copy. *saraspāt* (*sārasvatī*); *sākt* (*sakt'*-) power; *sodāt* (s. gs. *sodāpi*) escape; *sārg* (*svargā-*) beaven; *sāmāy* (M. *saray*) friendship, liking; *sāmāj* (NI-A. *samaj-*, *samajh-*) understanding; *sāvāl* (s. gs. *sāvīkāli* or *sāvukāli*) company; examples may be multiplied without number. I shall quote a few also from Mr. Valavlikar's writings in Roman characters (where he uses the italicized a for this a); *īstāgāt* (-gata-) friendship; *bārāp* (s. gs. *barapa*) writing; *sākālī* (*sakalya-*) at dawn; *sāgīl* (*sakula-*) ali; *pārāml* / *param+tu*) afterwards, but; *bāgār* (s. gs. *bagar*) without; *phāl* (*phala-*) fruit, etc.

It will be clear from the examples quoted above that where the law of labialisation does not apply, we may formulate that in most words which do not end in -i, the penultimate -a- becomes -ā-, and in verbal forms the final -a- becomes -ā as in *nājā*, *āsā*, etc. But there are many exceptions, e. g. *ghar* (*ghara-*), and *mājkūr*. This vowel -ā- is also lost in morphology: *bhūyāsāgr* (-sāgrā-), but *bhūyāsāgrā* (gen. form); in this function it is the same as the ordinary *samvṛta* a.

• § 40. gx.—(N. B. : for the italicised a I shall use a, and the A will remain as it is). «). Examples of a: *uddāk* (*udaka-*) water; *āśhātū* (s. gs. आश्हातु, आश्होतु) memory; the prefixes: *ābhī-*, *ātī-* sto. (really prepositions); *āśāgāt* (of. g. *īstāgāt*) friend; *ānān* (s. gs. *ānādam*) *Anona squamosa*; *ātēk* (*atirekā-*) excess; *āyādān* (*āyātana-*) vessel; *ānn* (*ānnī-*) rice; *āpāp* (*ātmīn*: MI-A *appano*) self; *ārdo* (*ārdhā-*) half; *ātīrū* (*āṣṭādaśā-*) eighteen; *āmīdāskūr* (*āmīdh-karaya-*) heart; *kūgād* (s. gs. *kūgada*) paper; *kārm*

(*kīrmān-*) act, deed; *kaḍu*¹ (*katu-*) bitter; *kāḍsāṇ* bitterness; *kālāy* (s. gs. *kalāyi*) zino; *khārḍo* (*khāra-*) waste; *kāpāḍ* (s. gs. *kāppaḍa*, Sk. *karpita-*) cloth; *khāro* (Mar. *kharū*, e. gs. *kharo*) true; *ghār* (*ghā-*: *ghāra-*) house; *gāḍī* (H. *garayyā* गचिच्छन्) physician; *ghārdār* (from *ghar*) household, house and wife; *gāraj* (s. gs. *garaj*) necessity; *ghāḍāp* (*ghata-*) happening; *ghāṭī* (s. gs. *ghattī*) strength; *gāribpāṇ* (s. *garib-pana*) poverty; *bāḍār* (s. *bagar*) without, unless; *čāli*² (s. *čallī*, gs. *cellī*) girl; *čūkār* (e. gs. *cākāru*) servant; *čālēcyālis* (*catus-*) fortyfour; *čāuto* (*caturthā-*) fourth; *čālīlē* (*cal-*) was happening; *čāpo* (*canaka-*) gram; *zāmbāl* (*phala-*) a fruit, *zān* (*jāna-*) person, *zhāmp-* (*jhampa-*) jump; *tīrṣāl* (*triphala-*) a fruit or the tree bearing this fruit, *takli* (s. gs. (*takli*) brain, head; *thāpāl* (s. gs. *thāppātu*) slap; *tārno* (*tārupa-*) young; *dhār* (*dhāna-*) wealth, riches; *dhārō* (*dhārū-*) white; *dhār* (*dhar-*) hold; *nāv* (*nau-*) nine, *nāzo* (s. gs. *najjā*) no!; *namāskār* (*namaskūra-*) salutation, greeting; *nīdaumī* (s. gs. *nīdātū* *nīdētū*) to sleep, the suffix -pāṇ (*-pana-*), *panās* (*panasa-*) jack; *vardes* (*paradeśa-*) foreign land; *pāḍī* (*padai*) station, position; *pāl* (*phāla-*) fruit; *pālo* (e. gs. *palo*) first, *pālēumīk* (*palāyītā*) to see; *pārlālo* (e. *parlālo*, M. *parallā*) returned, *pāḍī* (*pat-*) fell; *vakat* (s. *phākātū-*) entirely; *bārē* (e. *barē*, M. *barū*) good; *bāśī*³ (e. gs. *basī*, NI-A. *basī*) plate, *bal* (*bala-*) strength; *bārāumīk* (*bari-Can.*) to write; *bhājan* (*bhajana-*) devotion, *baglēk* (e. gs. *baglēha*, NI-A. *bagal*) aside; *bhamītāpīm* (*bhrām-*), *māzār* (*marjūra-*) a oat; *mānis*⁴ (*manusyā-*) man; *māḍkē* (e. *maḍkē*) an earthen vessel; *mālab* (s. gs. c. *malapa*) sky, *malnī* (*mal-*) kneading; *mājo* (e. *mājjo*) mine; *mādē* (*madhya-*) amid; *māntū* (s. gs. *mhan-*) says; *mārag* (s. gs. *māraga*) dear, *rācñār* (*rac-*) greater; *rāsūl* (**rasālu-*) juicy; *rāḍnē* (*rāt-*) cry; s. gs. *lāḍāy* (s. gs. *lāḍūt*) fight; *lokāñā* (*lokhāñā*) iron; *tañā* (*upari*) above; *tañā* (MI-A. *ta-ča-*) go; *sādāmī* (*sādū*) always, everyday; *sākar* (*sākarū*) snar; *sāmsār* (*samsāra-*) worldly life; *sāmest* (*sāmasta-*) all; *sāmūp* (*sāntūpā-*) regret, *sāñāy* (*sāpādu-*) a quarter above, sā

¹ The expected form is *kāḍu*.

² Should be *čāli*.

³ The normally expected form is *bāśī*.

⁴ v. l. for *mānis*.

(*sat-*) six; *sākūl* (*sakala-*) every; *hājūr* (*s. gs. harāra*) a thousand; *hārśē* (*s. gs. harśē, herśē*) another time, etc.

β): Examples of *A*.— *āvĀy* (*s. gs. āmai*) mother; *ūnĀthid* (*ānandā-*) happiness; *ālĀqīl* (*-laṭa-*) on this shore; *igArji* (*s. gs. igarji*) church; *ugAqīlālō* (*s. gs. ughaḍīlā*) opening; *izAt* (*izzat*) respect; *kēsAr* (*keśara-*) saffron; *kAṣṭī* (*kaṣṭin-*) sufferer; *kArūmk* (*kar-*) to do; *kAdī* (*M. kadhi*) *gĀtm* (*s. gs. garn*) wheet; the suffix *-gAt* (*-gati-*); *ghāgAr* (*ghāggara-*); *ghAḍīyāl* (*ghaṭī-*) a clock; *čĀvis* (*catur-*) twentyfour; *ihAr* (*kṣar-*) cascads; *jhĀrī* fountain; *zĀr* (*jevara-*) fever; *jāgAr* (*jāgara-*) wakefulness; *zābAr* (besides *zābār*, see above); *čAd* (*s. gs. čarja*) muoh; *ṭhAkkī* (cf. NI-A. *thakk-*) injurious; *vAy* (*navatī-*) ninety; *tikAqēo* (*-kade-*) of that side; *tAri* (but *tār*) even; *tArkuṇk* (*tark-*) (*tark-*) to wraogle; *dhukAr* (*sūkara-*) pig; *DudeśāgAr* (*-sāgara-*); *dhĀthy* (*dādhi-*) curds; *nāmgAr* (*s. nāmgara*) achor; *nAd* (*nādī*) river; *nhĀmy* river; *pāpAs* (*panasa-*) jack; *pārvAt* (*pārvata-*) mountain; *bhAṛī* (*s. bharti, Sk. bhar-*) full tide, *bAri* (but *bāro*) good; *bhītAr* (*s. bhītari*) icoside; *bAttis* (*s. gs. battīsa*) thirtytwo; *bhAv* (*bahu-*) much; *mhārAg* (*s. mhāragu, mhāragi*) dsar, costly; *lAgn* (*agnā-*) time; juncture; suffixes *-vAṁt* (*-vunt-*), *vAt* (*-vati-*); *vAst* (*vastu-*) thing; *sAr* (*sadrīkṣa-*) comparable; *sēbhAr* (*s. śāmbhari*) a hundred; *sdrAp* (*sarpa-*) snake; *sātAr* (*saptati-*; Ap. *ṣatīrī*) seventy; *sāṁdrpūthk* (*samarpa-*) to offer; *hikAqēo* (*-kade-*) of this side.

§ 41. Two things are clear from the examples cited above: PI-A. and MI-A. *a* has divided itself into two connected phonemes *ā* and *A*, and PI-A. *ā* has come down as *ū* in accented syllables in gx. in such places where it is retained in the other dialects of Konkan.

§ 42. Alternation of *ā* and *A* in gx.—The play of these two vowels in morphology may be differentiated into two categories: gender and number.

α) Gender —

masc or fem	neut.
<i>bhirAmq</i>	<i>bhirumq</i>
<i>zūmbAl</i>	<i>zūmbal</i>
<i>panAs</i>	<i>panas</i>
<i>curAn</i>	<i>curun</i>
<i>bhemdAq</i>	<i>bhemdas</i>
<i>lēsAr</i>	<i>lēsdr</i>
<i>mātAri</i>	<i>mātav</i>
<i>bhemdAr</i>	<i>bhemdar</i>
<i>kārmAl</i>	<i>karmal</i>
<i>ōvAl</i>	<i>ōval</i>
<i>legAd</i>	<i>legad</i>
<i>kālAm</i>	<i>kulam</i>
<i>dhukAr</i>	<i>dhukur</i>
<i>māzAr</i>	<i>uzār</i>
<i>ānAn</i>	<i>man</i>
<i>kāmdAv</i>	<i>Jāmdav</i>
<i>sulAtm</i>	<i>sukat</i>
<i>mAv</i>	<i>muv</i>
<i>sunidAr</i>	<i>sun dor</i>
<i>mhārAg</i>	<i>mhāray</i>
<i>nibAr</i>	<i>nibur</i>
<i>zAv</i>	<i>zan</i>
<i>zAd</i>	<i>zad</i>
<i>thAmid</i>	<i>thāmd</i>
<i>cAd</i>	<i>cud</i>

β) Number —

sing	plur
<i>fatAr</i>	<i>fatur</i>
<i>māmtAv</i>	<i>māmitav</i>
<i>nāmgAr</i>	<i>nāmgār</i>
<i>panAs</i>	<i>panas</i>
<i>tāmdAr</i>	<i>tāmdar</i>
<i>cAd</i>	<i>cad</i>

* Continued from the Annals Vol. XVIII Part (ii) p. 120

In fact, for every example quoted in α) above we have the plural with *ā* instead of *A*. Further, in inflection, the oblique form is obtained by the change of *A* into *ā*.

γ). Alternation in the presence of *i* or *u* in the neighbouring syllable: *pAñcvis* (*páñca-viñśati*) twentyfive: *pāñdrā* (*páñca-dāśa*) fifteen; *khArđi*: *khárdo*; *mAdki*: *máḍko*; *tAkli*: *tákli*; *pAnsūl*: *pánAs*; *pfAdkūl*: *pfāḍ*; *kAdūl*: *kádē*; *tAlī*: *talē*; *pf4lī*: *pfḍlē*; *ṭstAlī*: *ṭstáḍo*; *vīcō*: *vAcūñk*; *bárū-bArī*; *mhAñūn*: *mhánje*, etc.

§ 43. We are now in a position to formulate the general rule so far as *gx.* is concerned: MI-*A a* becomes *A* or *ā* in *gx.* depending upon whether MI-*A. a* was originally followed by an *i* or *u*, or not.

Case α). MI-*A*. masculine nouns ending in *a*, in inflection end in *-u* in the Apahramśa stage in the nominative singular, and this final *u* is lost in *gx.*; similarly the feminine nouns end in either *-i* or *-u* which is lost in *gx.*; again neuters end in *-am*; thus *māṭAv*, masc. is derived from Sk. *manṭapah*, MI-*A. manṭavō*: Ap. *manṭaru* or **māṭavu*; similarly the neut. *māṭdv* is from MI-*A. *manṭapam*: Ap. **māṭavam*, the play of *a* and *A* following the rule formulated above. Of the feminine forms of adjectives like *suñdAr*, *nibAr*, *zAd*, etc. etc. as opposed to the *a* forms of the same in neutro, it is enough to compare them with corresponding s. gs. forms *suñdari*, *nibbari*, *jadi*, etc. deriving from MI-*A*, forms in *-i*.

Case β). *gx. fūṭAr*, sing. ia from Sk. *prastarāḥ*: MI-*A. pattharo*, Ap. *pattharu*, a stone; the plural *fūṭār* is from Sk. *prastarāḥ* MI-*A. pattharā*, and hence the *ā*. This can be verified in the case of every example quoted in the previous section.

In § 42 γ) we see this play of the two vowels in the actual presence of *i* or *u* in the neighbouring syllables. In this respect there is no difference between these phonemes and the o-phonemes, of s. gs. etc. and it is difficult to understand the reason for the retention of special symbols when both in actual pronunciation and the behaviour in morphology, etc. they are alike.¹ That

¹ Cf. V. J. Janin Ranget, *Gramática da Língua Konkáni*, Bostora, 1933, p. 2 § 5: "Em concordância com a maioria das línguas indóias, a língua Konkáni não se utiliza presentemente o som de fechado vacilando entre a e o, como nas línguas sанscrita e marata." Thus on the one hand some scholars advocate symbols for special sounds the existence of which on the other hand is completely denied by others.

mistakes are committed even by writers who follow this transcription is evident from only two of the many examples that one may pick up from such writings on page 144 of *Elementos Gramaticais*, we find the form *dhōnī*, which should really be *dhAnī* according to the orthography suggested by the author, since the word is derived from Sk *dhanī-*, the other form in question is *gāro*, which should be *goro*, as deriving from Sk. **gaurā-kā-MI-A*. **gorao* white. In these circumstances the retention of such special symbols is redundant and smacks of etymology wrongly applied, speech sounds should be represented as correctly as possible, and I have tried to find a justification for these symbols, but after hearing the Christian community of Goa speak, and after many trials with the examples in the previous sections with different persons for a phonetic evaluation I cannot countenance this innovation mainly on the basis of etymology. In the dictionaries of Furtado MI-A. or Dravidian *a* is regularly represented as either an *o* or an *ā*¹.

§ 44 In x also there is a regular tendency to pronounce the MI-A. *a* as a *vivṛta* as in Dravidian, and it is thus often confused with *ā* of which it is the short variety. Where there is no such confusion it is nearly always pronounced as *o*. Thus, following the system of Furtado's dictionaries, every MI-A. *a* is either *ā* or *ā* in x (where *a* is equal to *ā*). A few examples of confusion between MI-A. *a* and *o* in x may be quoted here: x *kolo*, s ga *kalo*, gx. *kalo*, *kobu* a ge *kabbu*, Can *kabbu*, x *gorao*, gx *gārāj*, etc. where an original *a* is represented as x, o. Thus here too we find that in spite of different symbols used for the *a*-phoneme, there is confusion rampant in representation of words.

§ 45 In nx. a similar state of affairs exists. Mgr Dalgado uses the etymological Devanshuri symbol, though in his *Observations* he says that it is approximate to short, close *o*, dropped in many cases, but close in feminine nouns and open in neuter nouns. This corresponds to what we have seen in gx which should be taken as the standard for all x dialects except in syntax and vocabulary (so far as direct borrowings from Portuguese are concerned). In addition to these different kinds of the -*a*-phoneme Canon J de S Rita e Souza mentions the mute *a* which

¹ For MI A. *a* ex. *ā*, see § 26(a) II

is glided over in pronunciation with reference to the rhythm of words.

§ 46. In s. and gs. the state of affairs is slightly different. Here PI-A. and MI-A. *a* has regularly come down as *a*, except when affected by the law of labialisation. The case of *phūttoru* : *phūttora* has already been discussed. Similar to this, we have the forms *vača* : *vocūka*, *marīči* : *morūka*, *kariā* : *korč* (through "kor"čē").

A slightly variant case of the above may be seen in the dual pronunciation of such words like *vata* : *vota*; *vhakkala* *vhakkala* *vharelu* : *vhorelu*; etc. The presence of the bilabial *v* in the syllable explains the labialisation in these cases.

§ 47. We are now in a position to formulate the general behaviour of PI-A. and MI-A. *a* in the dialects of Koṅkān. In the Christian dialects it is labialised throughout, except when it is represented as ē, as shown in many gr. words. In the Hindu dialects the labialisation takes place only in the presence of labial elements, and in g. the penultimate -a- becomes -ā-, and the final -a of verbal forms in disyllabic words also becomes -ā. We have also seen that these altered vowels (short and long, open as well as close, the last depending upon the following vowel) play the same rôle in morphology as the neutral vowel *a*. I have therefore not deemed it necessary in the following section to differentiate the two phonemes ā, Ā and o, ē. The latter will represent all the varieties, as it is futile in view of the discussion above to keep two separate symbols merely on the basis of etymology.

E. Prakrit Vowels in Contact

§ 48. As a result of the loss of intervocalic single consonants in MI-A. we find vowels coming into contact in the Prakrit languages without coalescing; but even here, at times, certain consonants have been inserted to break the hiatus; the most common of these, called by German scholars "hiatus-tilgers" are *y* and *v*; in fact in many Jain MSS. a *laghu-praya/nataraya-lāra* has developed. Less common are *r* and *h*, seen in Pali *atha-r-īna*, etc. There are cases where even -t- or -d- or -g- act as "hiatus-tilgers," but the reason for their existence is more

historical than due to a fresh insertion. Now in NI-A. we observe the tendency to eliminate the hiatus in three ways : (i) it conserves the individuality of the vowels by the insertion of *y* or *v*; (ii) it combines them into diphthongs, and (iii) finally it contracts them into a single vowel.

I. Insertion of *y* and *v*.

§ 49. A. Insertion of *y* :— *y* replaces

Sk. *k* in s. gs. *kāyalo* (*kāka-*).

Sk. *j* in s. gs. *rāju* (*rājan-*).

Sk. *t* in s. gs. *jāyu* (*jāti*), *ghāyu* (*ghāta-*), *māyi* (*mātar-*)¹

Sk. *d* in s. gs. *pāyu* (*pāda-*).

B. Insertion of *v* — *v* replaces

Sk. *k* in g. *kāvalo* (*kāka-*).

Sk. *g* in *jañḍa* (*yugala-*)

Sk. *c* in s. gs. *sūva* (*sūci-*)

Sk. *t* in „ *mātulo* (*mātula-*)

Sk. *j* in „ *rāvu* (*rājan-*).

Sk. *d* in „ *pāvu* (*pāda-*).

Sk. *y* in „ *sāvli* (*chāyū*)

Pk. *h* in „ *mevṇo* (*mauthuna-* : Pk. *mehupa-*), *māḍvū* (*mādhu-* Pk *mahu-*).

We note that in some cases both the treatments hold good ; in one type the distinction is due to difference in dialects : s. gs. *kāylo*, but g. *kāvlo* (the *-a-* penultimate being slurred over); in the other it is due to difference in meaning : *pāyu* foot, *pāvu* a measure, equal to one fourth seer. In the case of *sūva*, s. gs. *sūva*, there is a possibility of confusion with the verb *sīvaytū*, since g. *sūt* has *sūt*, the expected form.

II. Diphthongs.

§ 50. In the southern and Hindu dialects there are only two diphthongs *ai* and *au*; and since the Christian dialects have the

¹ Perhaps influenced by Sk. *māmāk*.

labial *o* (*ə* or *A*) for MI-A. *o*, we have the diphthongs *oi* and *ou*; sometimes also, due to labialisat^{ion} we have in s. gs. *ou*.

ai \angle *a+i* : *baisa* (*uparīta*), *mhaisi* (*mahiṣī*), etc.—in ns. ngs. *vairi* (*upīrī*) we have an anticipation of the final *i*.

ai \angle *a+e* : g. *pais* (*pradēta-*).

au \angle *a+u* : *cau* (*cātuh-*) in *cauku*, *cauto* (besides *cāuto*), *cāudā* or *cāuddā*, etc.; *mau* or *niou* (*mṛḍū-*).

au \angle *a+o*:

oi \angle *a+i* : gr. *voir* (s. gs. *vairi*) :

ou \angle *a+u* : s. gs. *mou* (*mṛḍū-*), *cāuto*, *cāuddā*, *cāvīsa*, etc. (Sk. *cātuh-*) ; g. *cāvīs*.

§ 51. If the first vowel is long, the hiatus generally persists, and in most of the dialects a secondary *y* or *v* may be inserted: *māuti* (*mātī-*) *ghāusogo* (*ghāta-soka-*), *rāuḍāra* (*rājakuḍāgarū-*), *gāi* or *gāyi* (Pk. *gāvī*, quoted by Patañjali in his *Māhābhāṣya*), *ādītāru*, *ādītāru* (*ādītya-*), *pāun* (*pūdona-*).

Similarly if the second vowel is long, the hiatus persists: *nhāi* (*nodī*), *gāi* (Pk. *gūri*); but it must be remembered that in K. all final vowels are short, and the length for this purpose should be estimated from the historical standpoint.

III. Contraction.

a) The first vowel is *a*.

a+i, e, u, o.

§ 52. So far as *ai* is concerned, we find in K. forms like *pēṭa* (*Pratisthā*; Sk. *pratisthāna-*), *M. paṭhan*, but Sk. *pratisthā*; M. *pēṭh*); but it is more especially at the end of words that the reduction takes place as in Marāthī : *senī* (*senīpatī-*); the termination for the nom.-acc. pl. of Sk. neutre nouns *-ānī* / Pr. *ām* K.-*ā*, etc.

Here we must consider the curious case of *-ai-* becoming at times *-a-* in the words *baisr-* besides the form here mentioned we have in s. *bastā*, *baitsūka*, *basyūka*. As discussed by M. Bloch (*La langue marathe*, § 58) we cannot take recourse to the theory of contamination with the root *cas-* in view of the double reason of significance as well as Hindi influence for the initial *b-*. It is

probable as suggested by him that due to the presence of *s*, the diphthong is reduced in those cases where *s* combines with a following consonant as in *basṭū*, *bascydka* (for **basvṛka*, iahialis-ed). On the other hand we find that in X *āsī* / Sk *asī-* Pk. *asī* we have diphthongisation.

In the forms s. gr. *kāthi*, *taśī*, etc from Sk *taḍṛia-* etc. M. *kāśī*, *taśī* (healder *kasa*, *taṣī*) we have the same phenomenon as above, but quite regularly throughout in all the dialects.

§ 53 The reduction of *au* to *o* takes place in *ātīs*, (Sk *atū-*), and to *u* in the absolute *ān* (from an older **aum* or **aunu*).

In the final position *-au* is reduced to *o* regularly, irrespective of the length of the initial element of the diphthong.

Sk. *-ako* : Pk. *-ao*, Ap. *-au* *ākho*, *ātālo*, *ghoḍo*, *čāno*, etc (deriving from Sk. *āniraka* *āmalako-*, *ghoṭalo-*, *capaka-*, respectively)

Sk. *-olo* Pk. *-ao*, Ap. *-au* *ākho* (*akṣala-*)

Sk. *-ado* *pāḍvo* (*pratipada-*)

Sk. *-ayo* *ātēro* (*ātraya-*)

Sk. *-ōlo* *pāllo* (*pallava-*)

Sk. *-ālo* Pk. *āo*

Sk. *-āco* *pissō* (*pitaca-*)

Sk. *-āto*

Sk. *-ādo*

Pk. *-āo* : nom. fem. pl. of nouns in *-ā*. *mālu* (Pk. *mālao*), etc
a+a

§ 54 — When one of the two vowels is long, the result of the contraction is *ā*.

A The first *a* is long

Sk. *-āja-* *rāūlār* (*rājā-kula-*), *rāut* (*rājaputra-*)

Sk. *-āla-* *vārē* (*vātar-*)

Sk. *-āda-* *ārāsā* (*ādarśa-*), *ānā*¹ (*vīdāna-*), *ānā* (*chādāna-*),

¹ Semi-syllable with *-a-* instead of *-a-*.

Sk. -āva-: *divāli* (*dīpāvali*-)

Sk. -āgā-: *rāulār*, *kulār* (-āgāra-).

B. The second a is long.

Sk. -akā: *andhār*, s. gs. *kūmbāru*, *kāmāru*, *śūmāru*, etc. (-a-kāra-)

Sk. -avā-: *upānu* (*upavāsa*-).

Sk. -atā-: *cāri* (**cātāri* for *cattāri*; observe the palato-alveolar affricate).

Sk. -āvā-: *amāvāsyā* : *amāsa*.

In the case of nom. pl. of masc. nouns of K. ending in -o, which is -e (*ghodo* : *ghoḍe* / Sk. *ghotakah* : *ghothakāḥ*), the -e is not traced to the inflected form in Sk. but to the uninflected form, and therefore to -aka- and not to -akū / Sk. -akāḥ.

§ 55. Both the vowels are short.

When the two vowels were separated in Sk. by y (i.e. if the group in Sk. was -aya-) the contraction was already accomplished in MI-A. : cf. Pa. *neti* : Sk. *nāyati* ; As. *lepa* : Sk. *layana*-; Pk. -ri (ending of 3rd pers. sing. pres.) : Sk. -ayati. If they were separated in Sk. by a single non-aspirated surd, this surd was lost in MI-A. giving rise to y (*laghuprayatnatarayakūrah*), in the group -aya-, which in its turn gives rise to -e- in NI-A.

Sk. -aka- in the nom.-acc. neut. sg. in a (-akam), and nom. masc. pl. of enlarged nouns in -e (-akūḥ : -aka-): *sūnē* (*tunakam*), *ghoḍe* (*ghotakūḥ*), *ūmbe* (*ūmrakāḥ*)

Sk. -aja in *nena* (-na-jan- from *jñā*) "do not know."

Sk. -ata in s. gs. *gello*, me-*lo*, x. gs. *gelo*, me-*lo* (*gallā-*, *myllā-*); *ṭe* (-*tatam*), etc.

Sk. -ada in *keṭa* (*kadalī*), but *bora* (*bādara*), see below.

Sk. -aga- in *tēna* (*chagāya*-).

In the case of K. *bora* we have to go back to MI-A. **bāvara* with insertion of r in the place of the lost intervocalic -d-, already reduced to *bora* in Desi: among cognate languages, Marāṭhi and Gujarati, as well as Dravidian attest to this form.

In recent times aa is combined in the semi-tatparya s. gs. *ghṝḍpa* (*grdhāya*-), *agrāra* (*agrahāra*-), *ugrāpa* (*udgrdhāra*-), etc. re-

sulting in *ā* in several cases this *ā* is further reduced to *ā* and then lost *dastro* (for **dastro* \angle Sk. *dātaharī*)

β) The first vowel is *ɔ* or *e*

§ 56 Examples of *ɔ* or *e* followed by *ā* in Konkani are rare and where they occur, are certainly borrowings from other dialects

e + u \geq *e* as *gs dēru* (*derava-*), *lēro* (*cheda-*)

ɔ + a \geq *e* or *ɔ* in the middle of the word, *i* (written *ɔ* or *i* in K.) at the end of the word

e *semphi* (*śikhunḍa-*) *śekh* (*śikala-*),

ɔ *diwu* (*diwār-*)

— In the final position *ɔ* is the normal characteristic of the fem sg, Sk *-ā* Pk *-ā* — in it is enough to say that this is the vowel characterising the fem forms of all adjectives. Similarly, the neutre *liko dāni*, *ghī*, *pāni*, are to be explained

ɔ + e \geq *e*

ɔ + e — There are not many examples of this combination from Sk *nārikela-* Pk *nārr-ela-* we have *gs nārlu* (for **nārlu* from possible **nārelu* cf. *nx. ḡx nārel*) and *x nx nārl* (see § 24). This is generally the treatment in the interior of the word. In the final position there is first the insertion of *y* with a subsequent but not necessary loss of *e*: the oblique fem sg of Pk *-ye* K *-ye* *ye mālye-* or *mālye-* from nom sg *māli*

e + i in the ending of the 3rd pers sg of causative Pk has *-ei* and K *-eyi*, *-ey* or *-ay* with reduction of *e* to *u*

ɔ + u in the interior of the word *ɔ* disappears but in the final position *ɔ* survives with the loss of *-u* developing from *-o*, in the infinitive in *-um-k* \angle Sk *-utum*, *u* survives with the loss of *ɔ*: *-duno* (Sk *-durguna-* Pk *dūna* *dūna-*), *vānu* (*vāṇyā-*) from Pk *vāṇ(y)o* Ap *vāṇ(y)u*

γ) The first vowel is *u* or *o*

§ 57 When contraction takes place it is the timbre of *u* or *o* which determines the resultant

u + a \geq *o* *hora* (*vadhū-rāra*) *phoppala* (*pūga-phala*), *sonā* (*suvarṇakāra-*), etc

$u + a \nearrow u$: *gau* (*godhūma-*), *dhuttā* (*dhuvati*), *tū* (Pk. *tumām* \angle *tuvam*); further all nouns ending in $-u$ in K. when not derived from Sk. words ending in $-u$ (see §§ 18-20) are from Sk. nouns ending in $-ukā$ and similarly the K. neutres in $-ū$ are from Sk. $-ukam$.

$u + o \nearrow u$: nom. sg. of K. in $-u$ \angle Sk. $-uko$: Pk. $-uo$.

$u + u \nearrow u$: *umbar* (*uduimbāra-*);

$u + u \nearrow o$: in the semi-tatsama *garodar* (*guru-udara*);

$u + i \nearrow \bar{u}$: *dhūva* (*duhit-*), *sūl* (*sūci*);

$o + a \nearrow o$: *thoḍē* (*stoka-*); gx. *ujo*, s. ga. *uḍjo* (*uddiyota-*)

$o + i$: either *y* is inserted in the middle of a word, as in *joyiṣ* or is reduced to *o* in *jōṣi*.

Contraction of more than two vowels.

§ 58. Examples of this type are quite rare; we have *ār* (*aja-*
vara-; Pk. *o^īvara-*, *vara-*), but *āy-lo* or *ālo* for Sk. *āgata-* with the retention of *iy-*. Generally in such cases the diphthong survives. In the fem. nom. pl. of nouns in *-i*, we have Pk. *-īyo* \nearrow K. *-īyo*, gx. *-eo*, *-e(y)o*.

Nasalisation of vowels.

59. In general, when nasals occupy the final position in a word, and contraction takes place between the last two vowels, we have nasalisation : *śēbhari*, *-śē* (*śatam*), *śī* (*śitam*), the dimunitives $-\bar{rū}$ ($-\bar{rūpam}$) as in *pākhrū*, *vāsrū*, etc.; the nom. sing. of neutres $-\bar{t}$, $-\bar{i}$, $-\bar{u}$ (Pk. *-atām*, *-itām*, *-uām*). But if a nasal is preserved in the preceding syllable nasalisation of the final vowel of K. does not take place usually : thus *pāni*, *lōpi* or *nōgi*; but a secondary nasalisation may affect them subsequently and we may have *lōpī*.

The genitive ending of the plural in Sk. *-ūnām* has become in K. $-\bar{ā}$ the *-n-* having lost its proper articulation, which is difficult to explain on the basis of Pk. *-ūpa*; the explanation is to be found in the Apabhrāma ending *āham*, *-aham*, on the basis of the singular in *-aha*, reminding us of Vedic *narām* as opposed to *narāgām*. But in the neut. pl. Sk. *-āni* : Pk. *-ūpi* or more regularly *-āpī*, this loss is difficult to explain, unless based on the analogy of the singular forms *-āhi*, *-īhi*, *-uāhi* etc.;

similarly the instrumental singular Pk. -ena*sī* (Sk. -ena) has already become -*ī* or -*ī* in Apabhramśa.¹ It will be apparent that -*n*- in these inflexions has undergone a special development.²

§ 50. It will be seen in the section dealing with consonants that a single intervocalic -*m*- has been spirantised and become -*ī*; this nasalisation has then been transferred to the preceding vowel: thus *gūru*, *nāru* (*grāma*-, *nāman*-); in certain endings also we have this nasalisation: first person sing. and pl. of verbs ends in -*ā* and -*ō* or *ū* (Sk. -*ūmi*, -*ūno*).

§ 60. In the interior of a word there are several treatments of the group: short vowel + nasal + consonant:

¹ Sir George Grierson, in his critical review of M. Jules Bloch's *La langue marathi*, JRAS, 1921, p. 200, observes: "M. Bloch derives ī from the Sanskrit -ena and here I am unable to follow him. I know of hardly any instances in Prakrit where medial -n- has been dropped or weakened to a mere nasalisation. The one instance that is generally accepted is the form of the nominative plural neutre (*canḍī* for *canḍī*), but the isolation of this fact renders it to me doubtful, and I hesitate to accept the equation as conclusive." On the other hand he suggests that Mar. -*a* < Ap.-*ām* < -*āñhī*, remarking: "It is equally permissible to look upon it as a contraction of the locative termination -*āñhī* extended to the Instrumental, as has occurred in other modern Indian languages." On the genitive termination -*āñ* < Ap.-*āñhī* he refers to Pischet § 370 where the Ap. ending is derived from the pronominal termination -*āñm* and not -*āññm*. Regarding Ap.-*āñ-āñhī*: Sk. -ena, Bloch, *L'indo-aryen*, p. 143 observes: "A l'instrumental, *puttēna(m)* *puttī*, *puttīm*, la désinence entière peut s'abréger, ce qui est conforme aux règles du prâkrit, en outre la nasale perd son occlusion, comme en prâkrit *deos* pl. neut. -*āñhī*". Cf. op. cit., p. 144: "L'entend donné que *puttēna* donne *puttē* (et *phalāñi*, *phalāñm* dès le prâkrit) on s'attend ici soit à **puttāñm*, soit à **puttāñā*. Ces formes incommodes ont été remplacées par un double génitif, *puttaha* + à issu de -*āñam*.", and "Déjà en prâkrit la nasale de *puttāñam* avait débordé sur l'inst. *puttēñm* et le locatif *puttēñm*."

² Cf. Turner: *Gujarati Phonology* in JRAS, 1921, pp. 525-26, § 66 (2). "In inflectional suffixes -*n*, -*nī* becomes MI enusvṛta or a nasalisation of the surrounding vowels. This process is already marked in the Prâkrit spellings -*āñhī*, -*āñhīñ*, -*āñ* beside -*āñ*. In other forms -*āñ* (Ap. -*āñhī*), *āñhī* -*n* probably represent MI enusvṛta, but the spelling lagged behind the change of pronunciation." Thus

"nom. plur. neut. -*āññam* > G. -*āñ*.

inatr. sing. -*āñhīñ* > Ap. -*āññm*, OWR. -*āñ*, G. -*āñ*.

gen. plur. -*āññam* > OWR. G. -*āñ*.

nom. plur. neut. *āññīñ* > G. -*āñ* in *dāññīñ* < *dāññīñ*.

For further discussion on this problem refer to the article dealing with intervocalic nasals in the section: *History of the Consonants*, further down.

-cc-: s. gs. *vaccūka*, but x. nx. gx. *vaccunk* (MI-A. *vaccat*) to go, move on.

-jj-. s. ge. *ujjo*, x. gx. nx. g. *ujo* (*udjota-*) fire; *sajjanu*, but x. g. *sojon* (*saj-jana-*) a quiet person.

-tt-: s. gs. *bhattu*, x. gx. *bholu* (*bhárty-*) a priest

-qd-: s. gs. *nuddala*, x. nx. gx. g. *nidol* (*lalūla-*) the forehead, s. gs. *bāḍhi*, x. gx. *bōḍhi* (*Kna bāḍhi*) a stick.

-tl-: s. gs. *vattā* (for *vāc-lā* through **lač-lā*), x. gx. *telū* goes; s. gs. *sattari*, x. nx. gx. *sotōr* (*suptati-*: Ap. *sattari-*) seventy.

-dd-: s. gs. *muddi*, x. nx. gx. *mudi* (*mudrikā*) a ring.

-pp-: s. gs. *tappāla*, nx. *toppāl*, but x. gx. g. *topūl* the post

-bb-: s. gs. *khabbari* x. nx. gx. *khobor* news, tidings; *dabbo*, x. nx. gx. *dobo* (cf. H. N. M. *dabbū* / Sk. *dāruh*) a small box or casket.

As against the form *mūlē*, *sūlē* quoted above, we should also consider the forms which are apparent exceptions to this gemination like *mūla*, *sūta*. Now *mūta* (*mūtram*) urine, is opposed to *mūlē* (*nuastakam*) head, in the same way as *sūta* (*sūtram*) string, is opposed to *sūlē* (*chattrā-lam*); in the first case we have disyllabic words and in the second polysyllabic words in PI-A. or MI-A. stage. This fact gives us the clue at least so far as s. and gs. are concerned when etymologically connected with polysyllabic words in MI-A. or PI-A. s. ge. preserve the long vowel and double consonant, but when connected with disyllabic words the consonant group is reduced. This fact is further strengthened by morphological evidence, for in s. gs. from the nom. sg. form *mūla* we have the oblique forms *mūlāka*, *mūlāmūtu*, *mūlārī*, etc., similarly from *sūta* rice, we have *sūlāri*, *sūlāmūtu*, and from *hālu*, *hālāmūtu*, *hālānē*, etc. The characteristic of all K. dialects is the indecision in the use of the long and short varieties of i and u, and it is possible in some cases that only the short is pronounced. But the actual pronunciation in s. gs. and the analogy of *hālu* *hālāri* justifies the long vowel in the case of i and u. This treatment, depending on the number of syllables holds good also in the so-called exception ~n~ quoted above: *māna*: *mānnēri*, *kānu*: *kānnāhlu*, *pāna*: *pānnāri*; That the syllabic quantity in MI-A. is the cause of this gemi-

In case the consonant is unvoiced we have one of the two following treatments :

1 short vowel + nasal + unvoiced consonant, or—
 2 long nasal vowel + unvoiced consonant:—

s. *antrāṣṭi* (written *antrōṣṭi* in the Comparative Glossary < Sk. *antara-*), s. *nimbuvo*, gs. *nimbiyo* (*nimbu-*), *vṛṣṭi* (*vṛnta-*), etc.;—
 e. *čāpē* (*campakam*), nx. *āk* (*aṅka*), etc. In my Comparative Glossary I have not in general indicated this fine distinction due to difficulty in printing; but this is the general rule, that when the vowel is lengthened it becomes an *anunāsika* with the loss of the following nasal only when it precedes an unvoiced consonant. When, however, the following consonant is voiced, we have the following treatments :

3 short vowel + nasal + voiced consonant. or
 4 long nasal vowel + nasal + voiced consonant:—

s. gs. *āṅga* (*aṅga-*), x. nx. gx. *āṅgor*, s. gs. *āṅgana* (*aṅganam*);
 etc. but s. nx. *aṅgi* (*aṅgikū*), s. *aṅjana* (lw. Sk. id.), *ambrūta* (*amṛta-*) etc.; thus we have *candru* as opposed to *āṇḍrē*, *kandī* as opposed to *kāṇḍūka*.

§ 61. In the case of s. gs. x. etc. there is not that special nasalisation in the case of long vowels followed by an earlier group of consonants the first of which is *r*, or when the group contained a sibilant or an aspirated palatal (see *La tongue murathe*, § 69): s. gs. *kāśvān* (M. *kāṁśav* and *kāśav*), *pākli* (M. *pāṁkli*) etc. But there are some special forms like s. gs. *hāṁtūla*, s. *āṁtūlā*, gs. *āṁtūn* *āṁtūn*, nx. *āṁtūṇa*, *āṁtūharūṇ*, etc. from Sk. *āśīrapāṇam*, etc. which should be attributed chiefly to Marāṭhi influence. A study of the southern dialects like s. gs. x. etc. in comparison with other modern Indo-Aryan languages shows that the absence of the nasalisation in these cases is the inherited characteristic, while the retention or presence of the nasal is due to Marāṭhi influence.

§ 62. Inversely Konkani, like other Indo-Aryan languages shows a number of words in which denasalisation has taken place. Examples: *māsa* (*māṁsa-*), *vāśo* (*vāṁśaka-*), *kūśe* (*kūṁṣya-*), etc.; similarly in *bhittari* (*abhyantara-*) and in the termination of the 3rd person plural of the present *-āṇi* (*-anti*), etc. the nasal is lost.

§ 63 Before proceeding to give the table of Konkani vocalism one aspect of the s dialect has to be studied. It is the general law in Indo-Aryan that the PI-A group vowel + consonant or double consonant has reduced itself in NI-A to either

1 long vowel + single consonant (after assimilation in MI-A stage, and reduction with compensatory lengthening of the vowels, if short before), or

2 short vowel + double consonant (after assimilation in MI-A, and retention of the group with reduction of the vowel, if long before). Thus we have *nūgdo* (*nagnā-* Sk. *naggo-*), *rūt* (*rātrī* Sk. *ratti-*) etc. Now Panjabi preserves the double consonant generally as well as the etymological quantity, as in *rūt* (*rātrī*) and *rott* (*roktō-*), Sindhi preserves the etymological quantity of the vowel, as in *rotē* (*rūtrī*) and *rotū* (*rattā-*) ¹

Now in s we have such forms as *mūlī* (*mīlīlū*), *phūlloru* (*prastorā-*) etc. where the cognate dialects like g gr etc give us *mūlī*, *fūlār*, etc. As against these we have in s forms like *rūt* (*rātrī*) it is indeed difficult to explain this opposition. A study of s shows that in the case of inherited words the double consonant is retained, but after it has already been lost elsewhere, with compensatory lengthening of the preceding vowel in this way only can be explained the group long vowel + double consonant. It is also interesting to observe here that where Panjabi and Sindhi differentiate between the forms *rūt* and *rot()*, coming respectively from Sk. *rātrī* and *rakta-*, s gives for the latter the word *rakata*, which is a semi-tatsama loan word.

Examples

-*kk(h)*- s gs *lākkha*, nx *lukh* or *lhōl* x *lūk* (Sk. *lākṣa-*, *lakṣa-*) the arm-pit s gs *pālkī* wing as opposed to the siag form *pāla* (*paksā-*) *lūkheka* as opposed to *lūla* (*lūlā-*) lao, similarly s gs *rakkūḍa* gx x nx *rākūḍ* (*lakuta-*) eggplant etc

-*gg(h)*- s gs *māggari*, x gx ux *māgari* *māgir* (Sk. *mōrga-*), but *mūgu* (*mudgā-*) green gram *lūggi*, x nx *lūgi* (*lagna-*)

-*cc-* s. gt *pūccānūt*

-jj-: s. gs. *kōjjala*, nx. gx. *kōjol* (*kajjala-*) unguent, lamp-black: s. gs. *mūjjara*, nx. x. gx. *mūjor* (*mūrjūra-*) a cat, but *saj-
jam* (*saj-jana-*).

-tl(h)-: *lāttūka*, nx. *lātuñk* to roll a pastry (*yañtī-*: Pā. Pk. *latthī-*) but *phāli* (*prāthā-*) the back, *āta* (*asta-*) eight.

-dđ(h)-: *gāddava*, x. *gādāu*, gx. *gāđū*, nx. *gāđhū* (*gardhabā-*) an ass; *māddo*, x. nx. *māđ* the coconuts tree; *māđdi*, x. nx. *mūđi* a kind of edible root;—but s. gs. x. *hāda*, nx. gx. *hāđ* (Sk. lex. *hađda-*) bone.

-tl(h)-: s. gs. *mātlē*, nx. *māthē*, x. gx. *mūtē* (*mastakam*) the head; s. gs. *mālli*, x. nx. gx. *māli* (*mṛttikā*) mud, dust; *sātē*, x. gx. nx. *sātē* (*chattrā-kām*) an umbrella, a parasol;—but s. gs. *sātā* (*saptā-*) seven, s. gs. *hātu*, x. gx. *hāt*, nx. *hālī* (*hāsta-*) the hand.

-dd(h)-: s. gs. *sōddūk*, x. nx. gx. *sōduñk* (*sodhayati*) to seek; *gūddē* a field (Kan. *gadde*).

-pp(h)-: s. gs. *Appana*, gx. *Āpūn* (MI-A. *appano*) oneself; s. gs. *kūppida* x. gx. nx. *kūpcō* (*karpaṭa-*) cloth; *pūppađu*, x. nx. gx. *pūpcō* (*parpaṭa-*) a fried cake.

-bb(h)-: s. gx. *sābbūri* (*sárvā-*) much: *gābbo* (*gárba-ka-*) the core of the plantain trunk as opposed to *gābu* (*gárba-*) conception. Cf. s. gs. *rābbuka*: *rābatā* (**romb-*: *lamb-*) to stay.

Of the exceptions in general we may quote examples of the -n- and -m-:

-n-: s. gs. *kānu*, x. gx. nx. *kān* (*kārṇa-*) the ear; s. gs. *pāna* x. gx. nx. *pān* (*parṇā-*) a leaf; s. gs. *māna* (*mānyū*) the nape of the neck;—but s. gs. *sonnāru*, x. gx. nx. *sonūr* (*sūvarṇa-kūra*) a goldsmith.

-m-: *lāma*, x. gx. nx. *lām* (*kārmān-*) act, deed, occupation.

There is again the case of s. gs. preserving the group short vowel+double consonant (both of MI-A. stage, and later on this analogy) where the other cognate K. dialects show the group short vowel+single consonant:

-kk-: s. gs. *dhakko*, gs. *dhoklā*: x. nx. gx. *dhoko* (Sk. *dbā-tṇpāṭha*: *dhakkayati* unshakes: B. O. H. P. L. M. *dhalkū*, Sdh. *dhaku*, G. *dhako*, M. *dhakū*, v. s. v. *dhakkū* in Turner-N.) shock.

-gg-: s. gs. *maggē*, but x. *mogē* a kind of cucumber; s. gs. *raggađ-īlā* masses but x. nx. *roggađ-īlā*.

-cc- s gs vacčuk, but x nx gx iociml (MI-A vacal) to go, move on

-jj- s gs ujj, x gx nx g ujo (udjota-) fire, sajjanu, but x. g sojon (saj-jani-) a quiet person

-tt- s. gs bhattu x. g t bhotu (bhárty-) a priest

-jj- s. gs nuddala, x. nx gx g nidal (lalata-) the forehead
s. gs baidi x. g t bodi (Kan baidi) a stick

-ll- s gs vallū (for iñc-ll through *raññllū), x. gx ielū
goes, s. gs sattari, x. nx gx sotor (viplati- Ap sattari-) seventy

-dd- s. gs muddi, x. nx gx mudi (mudrikū) a ring

-pp- s. gs toppūla, nx. topal but x. gx g topal the post

-bb- s. gs khabban x. nx gx. lobor news tidings, dabbo, x. nx gx. dobo (cf H N M dabba / Sk. dárūh) a small box or casket

As against the form *mula* *salle* quoted above, we should also consider the forms which are apparent exceptions to this gemination like *mūla*, *suta*. Now *mula* (*mulram*) urine is opposed to *mūlē* (*mastakam*) head, in the same way as *vūta* (*autram*) string is opposed to *sute* (*chattram*) in the first case we have dissyllabic words and in the second polysyllabic words in PI-A or MI-A stage. This fact gives us the clue at least so far as s and ge are concerned when etymologically connected with polysyllabic words in MI-A or PI-A s. gs preserve the long vowel and double consonant, but when connected with dissyllabic words the consonant group is reduced. This fact is further strengthened by morphological evidence for in s. ge from the nom sg form *mūla* we have the oblique forms *mūllāmlu* *mūllāri* etc. similarly from *śita* rice, we have *śīllāri*, *śīllāmlu*, and from *hatu*, *hāllāri*, *hāllāmlu*, etc. The characteristic of all K dialects is the indecision in the use of the long and short varieties of i and u and it is possible in some cases that only the short is pronounced. But the actual pronunciation in s. gs and the analogy of *hatu* *hāllāri* justifies the long vowel in the case of i and u. This treatment depending on the number of syllables holds good also in the so-called exception -n- quoted above *māna* manneri *kānu* *kānnāmlu*, *pāna* *pānnāri*. That the syllabic quantity in MI-A is the cause of this gemi-

nation may be proved by the examples *sūṇa* : *sūṇēri* (*chādana-*) and *seṇa* : *seṇācē* (*chagana-*).

§ 64. Colouration of vowels in words or word-groups (inflected or otherwise) is a characteristic which Konkani shares with Bengali and other NI-A. dialects. Of the most important are the law of labialisation and the law of palatalisation.

A) Law of Labialisation.

In the presence of a labial vowel a preceding vowel is labialis-
sed if short. Long vowels remain unaffected as also in general
the vowels *i* and *u*. Thus we are left with the vowel *a* for most
of these examples.

-a- + -u- : *marū* (through **mar^aū*) : *marūka* (through **ma^urkā*) ; *parā* day after tomorrow : *porū* last year (Sk. *para-*) ;
phāttaru : *phūttoru*.

Another case of labialisation is the colouration of the vowel
through a labial consonant, noticed already in MI-A. in the case
of the development of the *ṛ*-vowel. The examples we quoted in
§ 46 of words in *v-* suffice.

B) Law of Palatalisation.

The scope of this law is not so universal as that of labialisat-
ion. Here too only a short vowel can be affected : *mīri* pepper,
black pepper (Sk. *maricāḥ* : Pa. *marico*, Pk. *maria-*, *mitra-*, whence
Sk. lex. *mirikū* f. a particular plant : B. *mīri*, H. M. Sdh. *mīri*).

Opposed to this colouration there is also the discolouration of
vowels through the principle of dissimilation. In the former
case there is an assimilation of the character of the following
vowel due probably to anticipation ; but in the case of discolo-
uration this anticipation results in dissimilation. Thus we have
s. gs. *uṇḍūru*, gs. *tiṇḍūru*, sv. *uṇḍir*, g. *hūṇḍir* x. nx. gx. *uṇḍir*
(Sk. *undura-*, *unduru-*, Sk. lex. *undaru-*, *īndūra-*) a rat, mouse. The
dissimilation has already been carried out in Sanskrit lexicon
forms.

§ 65. The examples of Epenthesis and Anaptyxis will be
considered towards the end of our study of the history of the con-
sonants. We are now in a position to give the table of Konkani
vowels with reference to their development from PI-A. through
the MI-A. stage.

KONKANI VOWELS.

a

§ 66. In the initial syllable.

K. *a* = MI-A *a* \angle PI-A *a*, see § 12 A.= MI-A. *a* \angle PI-A. *a*, see § 8.In the interior of a word K. *a* may represent all PI-A. or MI-A. vowels, see § 30.In the final position in s. gs. K. *a* represents the final \bar{a} of feminine nouns of PI-A. and MI-A., see § 19. It may also represent the final \bar{a} of neuter nouns of PI-A. or MI-A. which remain neuter in s. gs., see § 18 (b).K. *a* forms diphthongs *ai*, *au*, with *i*, *u*, derived from PI-A. *i*, *e*, and *u*, *o*, respectively. § 50.For K. *a* occurring as *a* or *A* (i.e. in our notation δ or \mathcal{U}) see §§ 32-47.*ā*

§ 67. In the initial syllable.

K. *ā* = MI-A. *ā* \angle PI-A *ā*, or *a* in heavy syllable, see § 26.= MI-A. *a* in heavy syllable \angle PI-A. *ā* or *a* in heavy syllable, see § 26.= MI-A. *ā*, or *a* in heavy syllable \angle PI-A. *ā* in heavy syllable, see § 8.In the non-initial position K. *ā* is the result of a contraction of *ā* + *ā* of the MI-A. stage, see § 31 (b).§ 68. Observations on K. *ā* - K. *a* in the initial position of the word *garli* (*gopālī*) a cowherd, needs some explanation. In fact we have in MI-A. form like *gorā-* (for *go-* through the oblique *gorā*), which in conjunction with *govālī-*, *govālī-(y)ā*, *govālī(y)ā*, etc. have given us for K. and other NI-A. languages the form *govālī* through PI-A. *go-pālin*: MI-A. *govālī*, **gavālī*, **gavālī-(y)ā*.

§ 69. In the initial syllable,

K. *ā* = MI-A. *ā* \angle PI-A. *ā*, see §§ 12 B., 27.= MI-A. *ā* \angle PI-A. *ā*, see § 9.

In the final position

K. *i* = MI-A. *-i* : *mālli* (MI-A. *mālliā* < PI-A. *mīlliā*).
 = MI-A. and PI-A. *-i* of feminine nouns : s. gs. *nhāi* (PI-A. *nadi*).
 = MI-A. *-iu* : s. gs. *jāra(y)i* (MI-A. *jāmātiu* PI-A. *jāmātrah*) son-in-law. We may take this example also under MI-A. *-ia* from MI-A. *jāmātia*.
 = MI-A. and PI-A. final *-e* : s. gs. *āmmi*, *tummi* (PI-A. *asmē*, **tuṣmē*:¹ MI-A. *amhe*, Mg. *asmē*, Pischel § 419, and *tumhe*, Mg. **tuṣme*, Pischel § 422), see § 16 (g).

In the penultimate position

K. *-i-* = MI-A. *-i-* < PI-A. *-i-* or *-ī-*.
 = MI-A. *-a-* sporadically, cf. a. gs. *pāñjirē* (PI-A. and MI-A. *pāñjara-*) a cage.

Initially in a certain number of cases

K. *i* = PI-A. *a* : cf. *īnglo* (*aṅgārakah* : late Sk. *īṅgāra-* *kah*) a live coal; *niḍḍaṭa* (*lalūṭa-*) the forehead.

In the final position K. *-i* also represents MI-A. *-ai* : *śepai* (MI-A. *sevā-uf-*).

In a certain number of cases K. *-i-* is also the result of *-ya* : *bhījū* (cf. Sk. *abhyakta*, *abhy-āñjate* 3rd pl.) gets wet, *bhītari* (cf. Sk. *abhy-antaram*: **abhyantare*) inside, within.

K. *i* in heavy syllable may represent PI-A. *i* : s. gs. *bhillo* (Sk. *bhīd-*) wns afraid.

Note: Observations on short *i* or *u* of Konkanī, particularly in the initial syllable, are dependent on the number of syllables in the word; whatever be their origin they are always long in dissyllabic words, see § 27.

§ 70. In the initial position.

K. *i* = MI-A. *i* in dissyllabic s. gs. words, see §§ 27, 69.

¹ For the Marathi forms *āmhi*, *tumhi*, Turner suggests derivation from MI-A. *amhei*, *tumhei*, the plural forms, for explaining the long final vowel as opposed to the singular forms suggested by Bloch in *La langue marathi*; cf. *Bulletin of the School of Oriental Studies (BSOS)*, Vol. VIII, Part I, p. 205.

- = MI-A. : < PI-A : or PI-A. ; + consonant group, see § 25
- = MI-A. : < PI-A ; + consonant group, see § 9.
- MI-A. : in heavy syllable PI-A ; + consonant group, or ; + consonant group

In the final position the quantity of -i is indeterminate; some dialects record a long vowel while others do not recognize the long variety at all. Thus the observations in the preceding article regarding final -i hold good for final -i in those dialects where a final long vowel is tolerated.

K : = PI-A a sporadically a ge *mir* (*marica-*) black pepper (see § 64 B) This case should really go with K 1, as shown by other cognate NI-A languages, but as already mentioned in § 27 this 1 becomes long in disyllabic words

K. : is also the result of contraction of the MI-A. group $i + j$
 u

S 71 In the initial position

K α = MI-A α & PI-A α (only in polysyllabic K words), see § 27

$\equiv \text{MI-A}_u - \text{PI-A}_r$ (), see § 10

K u in heavy syllable = MI A \bar{u} PI-A \bar{u} or \bar{u} + consonant group or r + consonant group

$K \circ u = MI-A \circ \angle PI-A \circ pa^-, pa^-$

$$= \pi[-A] \cdot q^3$$

= MI-A and PI A. : In the word *bundu* (*bundu-*)

In the final position

$K - u = M I - A$ $\circ (A p - u)$, see § 18(a)

As in Marathi *K* *u* alternates with *a* in a group of allied words *phadko phut-ta, jhar-ta Jur-ta* (*ksar*), where the difference in form is due to semantic variation.)

For K μ as a result of contraction from MI A see the following article

³ The examples given by M. Bloch in *La langue marâtre* under this head suffice for Konkani also.

\bar{u}

§ 72. In the initial position.

K. \bar{u} = MI-A. u \angle PI-A. u or \bar{g} (in dissyllabic K. words only).

= MI-A. \bar{u} \angle PI-A. \bar{u} .

\angle PI-A. \bar{u} + coosonant group, or \bar{g} + consonant group.

= MI-A. u in closed syllable.

In the final position its length is indeterminate, but when the stress is on it we have the long vowel as in *Vūsū* : *Vūsu* (shortened form of *Vāsudeva*).

K. \bar{u} is also a result of contraction of a MI-A. vowel group whose first element is either u or o , see § 57 ; the only example where the final vowel is pronounced long is *tū* (MI-A. *tumām*, *tumām*), and this also serves for the non-initial case. In the case of K. *dhūra* we have the coostration in the first syllable with the characteristic long vowel. The second element of this MI-A. group may be any vowel.

 ϵ

§ 73. Before discussing the development of this vowel we may again lay stress on the fact already mentioned that barring the case of dissyllabic words of a. g. the timbre of ϵ depends upon the vowel in the following syllable, and besides, the length of these coonected phonemes depends on the rhythmic scheme of the word (see § 26).

Initially K. ϵ = MI-A. ϵ \angle (a) PI-A. ϵ : *śka*, *bēta* (Sk. *retma*, Kan. *betta*), *śela* (*kṣētra*—) etc.

(b) PI-A. *ai* : *tēla* (MI-A. *tēlla* : PI-A. **taīlya* , cf. *taīd*—) oil, *mērno* (Sk. *maīhuna-kah* : MI-A. *mehu-ya-o*) brother in law, etc.

In medial and final positions,

K. ϵ \angle PI-A. *aya-* (either through *-e-* or *-aya-* of MI-A.) :
e. g. *valē*, *balē* (*valaya-*, **balaya-*); *ullayatā* :
g. g. *nx. ulela* speaks.

PI-A. *ə* (palatalized either in MI-A or NI-A stage) e gs *bēli* (*vallī*), *śejārti* (*sayyā qejjā*)

= MI-A. *e* < PI-A : *khelu*, *khel-tā* (*krud-* MI-A *khel-*) unless MI-A *khel-* in unconnected with PI-A *krīd-*, of Sh *khel-*, *kheli* export

K *e* < PI-A. *-iyā-* in s gs *nēmu*, x nx gr g *nēm* (*nyama-*)
In the final position

K *e* < PI-A *-aka-*, see § 55.

As a result of contraction of PI-A *-aka-*, *-aga-*, *-aja-*, *-ata-*, *-ada-*, etc., though MI-A *-a(y)a-* we have K *e* see § 55

We have also K *e* through the contraction of a MI-A group of vowels whose first element is either *i* or *e*, see § 56

o

§ 74 The same observations hold good for *o* as were made in the case of *e*

Initially K *o* = MI-A *o* < (a) PI-A *o* *solu* (*sodasi*)

(b) PI-A. *au* *mōti* (*maukdika-*) a pearl *toma* (**taunḍa-* *tunḍa-*) mouth

(c) PI-A. *apa* x gr *ola*, e gs *vata* (*ōlapa-* > **āpata-* > **apata-* > **avata-*)

(d) PI-A. *ora* e gs *nōmi* (*navamī*) the ninth day of a lunar fortnight

K *o* = MI-A. *ura* < PI-A *upa* in g x *olkhatā* (*upa-lal-*)

Now-initially K *o* < PI-A. *-ura-* in e gs *sonnāru*, x gr nx g *sonār* (*suvarna-kūroh*)

Initially *o* alternates with *ua* s gs *valle* x *ole* (*ārdra-* MI-A *alla-*) s. gs *vato* x. gr *olu*. We have probably the labialisation first before the disappearance of the initial consonant. Both Father Maffei and other scholars agree that in the x words beginning with *e* or *o* an initial *y* or *v* respectively is heard in pronunciation.

K. *o* = MI-A and PI-A *o* s. gs *čōcī* (*cāñcū-* H. *cōcī* Guj. *čācī* Panj. *cunj*, cf. Jain, § 23)¹. The final : in s gs seems to be due to the feminine gender

¹ Already in Sk. we have *cāñcū-* *cunj* and in lexicon forms we find *cucundarī* *chucchāndara-* a musk-rat.

As a result of contraction of MI-A. vowels in contact, the first of which is either *u* or *o*, we also find K. *o*, see § 57.

In the Christian and Northern Konkani dialects, *o* represents besides (*u* or *A*, see §§ 32-47) MI-A. *a* (derived from PI-A. *a* or *g*).

§ 75. Both *e* and *o* in Konkani, as we have seen in § 28, show difference in timbre in dissyllabic words through their relationship either with PI-A. *e* and *o*, or with *aya* and *au* respectively.

HISTORY OF THE CONSONANTS.

§ 76. For the general evolution of NI-A. consonants through PI-A. and MI-A. reference may be made to Bloch's *La langue marathi*, §§ 14 ff.¹ These principles have been wonderfully clarified by Prof. Turner in his *Gujarati Phonology*.²

These principles may be briefly summarised here. The general evolution of PI-A. MI-A. Ap. NI-A. in general and K. in particular has arisen through progressive enfeeblement in the articulation of these stops resulting in (i) the loss of final stops, (ii) assimilation in consonant groups and (iii) sonorisation and finally loss of intervocalic single stops.³ These three roughly indicate the probable historic growth; thus Pāli which represents one of the earliest stages of MI-A. has consistently lost the final consonants, and in general reduced the consonant groups through assimilation to double consonants with a few exceptions which it shares with some dialects of Aśokan inscriptions. But sonorisation or loss of intervocalic stops has not as yet taken place, barring a few exceptions. But in the subsequent history of MI-A. we find sonorisation in certain dialects with complete loss in some others.

These threefold developments may be treated in four different categories as follows :

- (a) Final consonants of PI-A. \nearrow lost in MI-A. \nearrow lost in NI-A
- (b) Initial consonants of PI-A. \nearrow remained in MI-A. \nearrow remained in Ap. \nearrow remain in NI-A.

¹ See *L'indo-aryen*, pp. 50-94 for a general discussion of I-A. consonantism.

² JRAS. 1921, pp. 505-508, §§ 34-38.

³ The cerebrals are an exception to this rule.

(c) Intervocalic stops of PI-A —

(1) surd in PI-A > sonant in MI-A > probably spirant in Ap (current as a spoken dialect) > zero in K and NI-A

(2) surd aspirate in PI-A > sonant aspirate in MI-A or -h- in MI-A according to the dialect or language concerned > -h- in Ap and NI-A by loss of occlusion

(d) Consonant groups of PI-A > double consonants in MI-A through the general principle of assimilation > (1) single consonant with compensatory lengthening or (2) double consonant in NI-A.

It should be understood at the very outset that these principles do not act in any given language without exceptions or with the precision of scientific laws in a given period. They only express the laws under *favourable conditions*. Thus in Sauraseni and Magadhi the dentals seem to have remained after sonorisation long after other consonants had disappeared in the intervocalic position. Closely allied with the dentals, but with greater force, the cerebrals retained their position after sonorisation from MI-A to the NI-A stage. Thus these laws summarise the tendency in a given language which will ultimately reduce the language to a norm which closely agrees with the form hypothetically arrived at by a rigorous application of these laws.

Under the above limitations and provisions we can now give a table showing the character of Konkani Consonantism.

Initial or resulting from MI-A con- sonant groups or double consonants	PI-A. intervocalic consonants
una-aspir	unaspire
aspir	aspir
Gutturals <i>h</i> <i>g</i> <i>kh</i> <i>gh</i>	zero <i>h</i>
Palatais ¹ <i>c</i> <i>j</i> <i>s²</i> <i>jh</i>	zero
Cerebrals <i>t</i> <i>d</i> <i>th</i> <i>dh</i>	<i>d</i> (<i>t</i>) <i>dh</i>
Dentals <i>t</i> <i>d</i> <i>th</i> <i>dः</i>	zero <i>h</i>
Labials <i>p</i> <i>b</i> <i>ph</i> <i>bh</i>	<i>v</i> <i>h</i>

¹ These palatais include the dento-alveolar as well as the palato-alveolar affricates, the former of which have been indicated everywhere by the symbols *c* and *j*, *čh* and *jh*.

² This *s* <MI-A *ch*, has become identical with *s* <PI-*č*, *č*, *čh* or *s*.

So far we have treated only the class consonants or occlusives. The liquids, semivowels, sibilants and the nasals will be treated in their proper places.

§ 77. Initial single consonants in general have come down unchanged with a few exceptions. Thus initial *n*- of PI-A. has become *v*- in MI-A. and *m*- *ngs* in NI-A.;¹ initial *y*- has become *j*- in most of the MI-A. dialects. Apart from these characteristic changes of MI-A. with regard to initial consonants, there is yet another change having a wider field, that of initial aspiration. There are a number of words in MI-A. and NI-A. where an aspirate (initial or non-initial) corresponds to an original PI-A. unaspirated sound.

Thus under this aspiration we have two cases: initial aspiration and non-initial aspiration.² But in the case of Konkani the state of affairs is much simpler. Aspirates are not in general tolerated except in the initial position although the orthography used by Mgr. Dalgado or the *Noê Gôy* does not take into consideration the actual pronunciation. This being the case, we are left only with initial aspiration.

INITIAL ASPIRATION OF OCCLUSIVES.

§ 78. We have two cases of this initial aspiration: (a) this aspiration has already taken place in MI-A. and (b) it has not yet taken place in MI-A. but has done so in Konkani.

(a) s. gs. *khas-tā*, *kas-tā* (*kṛṣ-* and MI-A. *khasai*) tillis; *khas-khas-tā* (*kas-*, MI-A. *khasiām* n. a kind of disease);³ *khoppōru*, *koppōru*, (*kūrpāra* : MI-A. *koppāra* without aspiration, and this should be classed with (b) below) the elbow; *kheṭ-tā* (*krid* MI-A. *khēṭai*, *khellai*) plays; *jhūḍa* (*jūṭa* , cf. *jaṭū* : MI-A. *jhūḍa*, and Sk. lex. *jhūṭa* 'arbour'); *phāṭṭoru* (*prastārā*- MI-A. *pathāra*, Ap. * *phāṭṭaru*) a stone, *pharsū- phāṭṭoru* (Sk. *parasu-*: MI-A. *pharasu*) a touch-stone.

¹ But see *Guj. Phonology*, § 48 (2), JRAS. 1921, p. 516—"It is doubtful whether initial *n*- became *v*- although so shows in most of the Prakrits," and *La langue marathe*, § 132 (indicated by Prof. Turner himself in his foot-note 1).

² For Marathi see Bloch, *La langue marathe*, § 84 ff.; for Gujarati, Turner, *Guj. Phonology*, § 40, for Panjabi, Jain, § 123 ff. p. 51 ff.. For the whole I.-A. field, see *L'indo-aryen*, pp. 59-62.

³ Cf. MI-A. *khasa-phasemāya*- falling, *khasa-phas*- afflicted.

⁴ See my *Initial jh-* in *Indo-Aryan*, § 13, *Calcutta Oriental Journal*, II,

There is nothing to add to Prof. Bloch's explanation of these forms, this aspiration appears to be connected with *r* or *s* in the ensuing syllable or else with *nn* aspirato in PI-A. already lost in the Sh. forms

(b) This class comprises the major instances of aspiration in Konkani. Here the aspiration is directly the result of deaspiration of a following syllable as no non-initial aspirates are suffered in all the dialects of Konkani

Examples

kh khāu (kásmun MI-A. *ksamhi*, Ap. *kahim*) where? , s gs *khūkko* gx. *khūk khūk* (*kukṣā-*, *kalā-* MI-A. *kaliha-* or *kaccha-*) the armpit s gs gx *khātā* (*kakhati*) coughs. gx *khomkh* cough.

gh- ghara (ghá- MI-A. *ghara-*¹ already, and so under (a) above) bouse *ghettu* (*ghh-* but of MI-A. *gher*, *gheccham*, *gheppa*; *ghettūga*, etc.)

th thas (tásmin MI-A. *tamhi*, Ap. *tahim*) gx *thūmgū* there, thither *thunga* there — gx *thu* there

dh dha (*dádhū* MI-A. *dahi-*) curds *dhū* (*dasa* MI-A. *daha*) ten *dhādu* (*dr̥dha-*) power, strength / possibly from *dr̥dha-* strong firm through extention to **dr̥dhiha* *dadhū*, cf. Pk. *dādhā-*, *dādhi-* **dādhū*)

ph phappud-tā, gx *sfasdund* (*pra-sphut* of Pk. *pappultā* *papphuḍa-*) shakes, tosses rejects *phoru* (*pr̥thu-*) parched rice, *phit* (*pr̥t̥s-*) the back

bh bhasa (Pa. *bāhīro* outer, of Sh. *bah* b out) outside *bho* (*bahu-*) much too much *bholo* (*bahula-īn-*) credulous believing

The number of these examples can easily be multiplied, they will be fully indicated in their proper places in the Comparative Glossary

Before proceeding to a discussion of the opposite tendency, two examples of initial aspiration where PI-A. and MI-A. show only

* Continued from the Annals Vol. XVIII Part (i) p. 264

¹ Pa. Pk. *gharam* n. house is connected with I-E. **ghoro-* fire heat birth see Bulletin of the School of Oriental Studies iii p. 401 ff and Turner-N 154 b 8-9

a vowel may be cited here : s. gs. *hūna* (*uṣṇā-*; MI-A. *uṣha-*) hot; *hūma* (*uṣṇā-*; MI-A. *umha-*) sweat, perspiration.

§ 79. Just as we have a change from the unaspirated stop to an aspirated stop there is also the change of the original aspirated stop losing its aspiration in Konkani. The deaspirating tendency of Konkani has been so well-marked that it has even been said that Konkani possesses no aspirates at all. But this is an exaggerated view of things belied by an inspection of any of the lexical works published on this language for all its dialects. Nevertheless the cases of deaspiration are greater than those of aspiration.

DEASPIRATION.

§ 80. Since Konkani does not tolerate aspirates except in the initial position, it will be evident that cases of deaspiration may be divided into two classes: (a) initial deaspiration and (b) non-initial deaspiration, of which the last is universal without any exception. Orthographically the aspirates are still shown (of. Mgr. Dalgado's *Konkani Dictionary* or Mr. Vnlavlikar's writings) but they do not represent the actual state of affairs, and thus sacrifice accuracy by a slavish imitation of the orthography of other NI-A. languages or a consciousness of the etymological equivalence.

(a) Initial deaspiration:

k- <(kh-): s. gs. *kāñḍī-tā* (*khaṇḍayati*) pounds, break into pieces; *kalu* besides *khaṇḍī* (cf. Sk. *khalī*, v. s. v. *khalī* in TND.) juice, gravy; ns. ngs. *kiḍki* (Sk. *khalaklakū*, s. v. *khirki* in TND) a window; gx. *källo*: g. ngs. *khällo* (lw. Ar. *khālī*).

g- <(gh-): s. gs. *gacci* thrust, push (cf. Nep. *ghaccū*); *gutṭu*; *ghōṭu* swallowing; *gāgri* (Sk. *gharghārī-*) girdle of small bells worn by women; *gutukku* (cf. Nep. *ghutukku*) with the sound of swallowing; *gurguru* (cf. Nep. *ghurghur*) snarling; -gx. *gān*, s. gs. *ghāṇī* smell (*ghrāṇa-*).

t- <(th-): g. gx. *tar*, s. gs. *tharu* manner, way (cf. Nep. *thar* 2. clan, tribe, and Kan. *taru-*); s. gs. *tar-tari* (cf. Nep. *thurthuri*) quickly.

d- <(dh-): s. gs. *danda* household or other work (Nep. *dhandū*) trade; *dammu* breath or asthma (cf. Hindi *dam* breath, Nep. *dhamliko* bethū asthma).

p- <(ph-) *parūndu* (lw through Malayalam id. \angle **pl̥rūnta-* \angle *bhrūnta-*) foolish.

b- <(bh-) *bo̤lo* boil (cf Nep. *phalo* boil); *būla*, sv *blūla* (**bhūrūrā* \angle **blūrū(y)ī* \angle *bhīryī*) a wife, woman

(b) Non-initial deaspiration

1° In the final PI-A. or MI-A syllable

-k- <(-kh-) g gx nx *khūl* arm-pit (*lak̥ai-* *lal̥ha*), *bhūk* (*bubhuJ̥ṣī* *bubhuJ̥l̥ha*) *til* (*til̥ṣād-* *til̥ha*) sharp pungent

-g- <(-gh-) g gx nx *rūg* (*ry̥ighrī-* *raggha-*) a tiger

-t- <(-th-) g gx nx *phūl* (*pr̥thā-*) the back, *ṣāl* (*raṣ̥ti-*) sixty

-d- <(-dh-) g gx nx *kūl* take away (MI-A *bad̥dhā*), *ded* (MI-A. *aiyād̥dhā-*) one and a half.

-l- <(-lh-) g gx nx *hūl* (*lāṣ̥ta-* *lal̥ha-*) the hand

-d- <(-dh-) g gx nx *dūd* (*duq̥dhā-* *duḍ̥dhā-*) milk *sānd* (*sandhi-*) a joint

-p- <(-ph-) g gx nx ?

-b- <(-bh-) g gx nx *gāb* (*qārbhā-*)

2° In the interior of a word

-k- <(-kh-) s. gs *śik̥ara*, gx. nx *śik̥or* (Pa Pk *śil̥harū*, cf Sk *sūkharū*); *śil̥lana* (*śy̥ll̥tyūnā-*) dictation speech etc *pīl̥-lī* (*pīl̥sman-*) eye-lash *śūkṣā* (Pa *śūkṣātī*; Pk *śil̥harī*, listens *śūtrayī* (*śūtrātī*) spills etc

-g- <(-gh-) s. gs. *jāmg̥-sūm* (*jāng̥ī-sandhu-*) the groin

-j- <(-jh-) s. gs *śām̥ja* (*sandlyī*) evening *śīṭa* (*śid̥yūtī*) gets boiled, is cooked *riṣ̥tū* (*ṛdhyatī*), etc —cf *śām̥-j̥-tū* (in opposition to NI-A. *śām̥jh-*)

-t- <(-th-) s. gs *mūla* (*mr̥stā-*) salt *pīta* (*pīstā-*) flour made into a dough, these examples, if given for g gx nx would come under the case of final deaspiration

-d- <(-dh-) s. gs. *ard̥dečā*, g gx nx *ođeč* (*ard̥hā-* + **l̥tyā-*) two and a half, *sūde-* (*sūrdhā-*) a half over

-l- <(-lh-) s. gs. *māl̥tē* (*mālakam*) the head, *śīṭi* (*chatra-* / *im*) a parasol or umbrella.

-d- <(-dh-) s. gs *bud̥vāntu* (*buddhā-*) clever, *madrūtī* (*mādhyā-*) midnight, *būdsuyī* (*būdhayatī*) affects adversely, *śīmdapa* (cf Sk *randhā-yati* prepares food) cooking

-p- <(-ph-) s. gs *pīoppala* (*pūgaphala-*) areca nut, *āped̥-lū* (*ā-ṣpr̥ta-* MI-A *appi utthā-*, *apphuḍā-*) touches

-b- <(-bh-) s. gs *tambari* (cf Mar *śubhar*) a hundred

It will be evident that these examples given above are only selective. In every occurrence of a non-initial aspirate stop in cognate languages, Konkani presents the simple unaspirated stop. We might also consider here the loss of the aspiration of *-h-* of MI-A. both in words as well as inflectional endings: in the numerals (numerals) from 11 to 18 the form *-rasa-* of MI-A. and *-raha-* of Ap. (Sk. *-dāsa-*) is reduced by loss of *-h-* to *-rā-*: *ikrā* (*ékūdaśa*: Ap. *ekkūraha*) eleven, *bārā* (Ap. *būraha*), *terā* (Ap. *teraha*), etc. Similarly the oblique forms of the simple (unextended) masculins *-ā* and plur. *-ā* are due to loss of *-h-* in the Ap. ending *-aha* and *-āhām*.

§ 81. In § 75 we have spoken of the four stages or categories in the development of Konkani Consonantism, a development which was throughout continuous, but divided in this way to understand the processes at work.

In the first stage of MI-A. final consonants are lost and consonant groups assimilated, with a few exceptions in groups containing a sibilant or *r*.

In the second stage sonorisation and loss of intervocalic stops take place, *-m-* becomes *-v-* and *-n-* becomes *-ɳ-*, etc.

In the third stage double consonants of MI-A. tend to simplify (except in s. g.) into a single consonant with compensatory vowel lengthening.

In the fourth stage the loss of final vowels of MI-A. and certain short vowels between consonants re-establishes the PI-A. system of final stops (see §§ 15-16).

§ 82. These changes have given rise to the following Konkani Consonant System:

Occlusives:

Gutturals *k kh g gh*

Palatals (see under affricates; Konkani does not show real palatals.)

Cerebrals *f ūh d ñh*

Dentals *t ñh d dh*

Lahials *p ph b bh*

Affricates:

Palato-alveolar *c ch j ñh*

Dento-alveolar *č ch ž ñh*

Consonants

Sibilants	s	t	č
Semivowels	y	v	
Liquids	l	l	(r)
Breathed	h		
Nasals	n	n	m

Gutturals

§ 83 The gutturals *k*, *kh*, *g*, *gh* have not changed their articulation from PI-A and MI-A and are pronounced today as in Sanskrit. In gx however there are certain words where an *f*-sound has developed for *kh*

gx *fil*, s ge *khili* a latch, gx *filo* a nail s gs *khilo* gx *fabōr*, s ge *khabburi* news, gx *forc*, s ge *khore* a hoe, gx *foro*, s gs *kharo* true, gx *foroz*, s ge *kharju* itches, gx *fusal* s gs *khušūla* happiness, merriment, gx *fusi*, s ge *khuši* wish, desire, pleasure

Palatals

§ 84 The true palatals of OI-A do not exist in Konkani today. As early as in MI-A, they were lost when in the intervocal position singly. The double palatal of MI-A when intervocal has survived in NI-A, but everywhere with a sibilant glide, and thus become an affricate. Konkani distinguishes two series here: the palato-alveolar and the dento-alveolar affricates. Before the vowels *i*, *e*, (*i* is close and half-close front vowels) we have the palato-alveolar *c* and *č*, before others the dento-alveolar *č* and *č* see Konkani Phonemics § 15

Cerebrals

§ 84 The dental series of I-E has survived in OI-A. in two streams dental and cerebral. The influences at work have been thoroughly discussed by Wackernagel in his *Allindische Grammatik* I, §§ 143-151, pp 164-177¹. These factors may be summed up as follows: cerebralisation takes place in OI-A. of the dental in the presence of *s* (itself cerebralised from *s* in the presence of a preceding *-r-* *-n-* or *-ŋ-* or the consonants *k-* or *-t-* with which it is in combination) or **-z-* (*z* is the sonant of *-s-*) and also in the presence of *r* *r* or *l* or the diphthonge *e* or *o*

¹ See also Turner *Cerebralisation in Sindhi* JRAS 1924 pp 555-584
Guj Phonology JRAS 1921 pp 512 ff Bloch *Indo-aryen*, pp 53-59

The process of Cerebralisation in the presence of *γ* or *r* (and incidentally of *t*) has not been regular in OI-A.; thus besides *kṛtī-* we have *kṛtī-*; similarly we have *trītītā-*. But in the case of MI-A. this has been more general: Sk. *trītītā-*; Pa. 1° *trītītā-* turns round; 2° *trītītā-* happens, takes place. When the liquid *r* is separated from the dental by a vowel, we observe cerebralisation in MI-A. in certain cases, and to a slight extent in OI-A. itself; *prāthātīl-te* : *pathātīl-*.¹ But Turner in his recent review of *L'Indo-aryen*² offers a very ingenious suggestion which deserves careful consideration, namely that of ablaut not recognised so far in OI-A. by others in the forms **prāthātīl-te* for the above and in the case of Pk. *prāthāma-* to OI-A. **prāthāmī-* (cf. *prāthamī-*), and thus reduces most of these examples to cerebralisation in the presence of a *γ*-vowel on the analogy of **śīthīra-* : **śīthīra-* (cf. *śīth-*).

CEREBRALISATION.

§ 85. We shall consider the cases of cerebralisation under the following heads:—

- 1° Preceded at a distance by *r*
- 2° Preceded immediately by *γ*
- 3° Preceded immediately by *r*
- 4° Followed immediately by *r*
- and 5° (a) Single and intervocalic dentals
 (b) Double and intervocalic dentals
 (c) Initial dentals

and lastly

- 6°. *n* and *t*, initial and intervocalic.

§ 86. 1° Preceded at a distance by *r*:³

- (a) Dental remains: s. gs. *bhūn* (*bh* *htr-*); *palo* (*prāthāmī-* *prāthīl-*) first.
- (b) Cerebralised: s. gs. *pāṭeo* (*prātipada-*); *gūmī* (*granthī-*); MI-A. *gāythī-*.

2° Preceded immediately by *γ*:

- (a) Dental remains: s. gs. *mūtī* (*mūtīkā*); *mello* (*mṛīdī-*); *kelle* (*kṛtā-*).

1 Wackernagel, I, § 146 a), p. 167; Bloch, *L'Indo-aryen*, p. 56.

2 BSOS, VIII, Part I, p. 205.

3 Unless we consider the theory of ablaut preponed by Turner above. The cases considered here the same that Turner has given in his *Cerebralisation in Sindhi*, JRAS 1924, pp. 558 ff. or with a slight alteration those in his *Guj. Phonology*, JRAS 1921, pp. 512-13.

(b) Cerebralised: s. gs. *vīdi* (*vṛddhi-*); *sallu* (**sṛthira-*):
madē (*mṛtokam*).

§ 87. 3° Preceded immediately by *r*:

rt: (a) Dental remains: *kātri* (*kārlari*); *vāli* (*varli-*)

(b) Cerebralised: s. gs. *vāta* (*vālmon-*); *āt-lā* (*ārlo-*)

rh: (a) Dental remains: *čoutho* (*calurhā-*)

(b) Cerebralised: ?

rd: (a) Dental remains: *pādu* (*parda-*) a fart.

(b) Cerebralised: s. gs. *gāḍḍava* (*gardabhi-*); *scō-lā* (*chard-*: MI-A. *choddā-*); *havdi* (*hāparḍikā*) a cowrie.

rdh: (a) Dental remains: gr. *ādo* (*ardha-*) a bolt.

(b) Cerebralised: *sādhe* (*sārdha-*); s. gs. *deju* (*dvya-ardha-*: MI-A. *diyaddhi-*); *addeča* (*ardha-***triyā-*); *vād-lā* (*vir-dhāte*).

4° Followed immediately by *r*. Dentals remain:

tr: *tīni* (*trīyi*); *pūtu* (*putrā-*); *sūta* (*sūtra-*).

ntr: *ānūdo* (*āntrā-*)

dr: *nida* (*ndrā*); *muddi* (*mudrikā*) moonlight.

ndr: *naṇad* (*nānān-ī*); *čāmdnē* (*candrikā-*).

In this case there is no example of cerebralisation.

§ 88. 5° Single intervocalic dentals: these are all lost in Konkani. Examples:

-t-: *māulo* (*mātula-*) maternal uncle; *pai* (*pāti-*) name-ending in the Gauda Sārasvata community

-d-: *nhāi* (*nodī*); *mou* (*mṛdū-*); *khā-t-tā* (*khādoti*).

In the case of the corresponding aspirates the aspiration alone remains with the loss of the occlusion:

-th-: *lāni* (*kṛthānikū*); *gū* (*gūthaka-*).

-dh-: *dhāni* (*dādhī*); *hōnni* (*radhī-*).¹

(b) Double and intervocalic dentals: these, whether of OI-A. or MI-A. origin, are in general preserved as single with compensatory lengthening of preceding vowels if short before, and thus we may consider them in the same manner as initial single dentals

¹ See *Calcutta Oriental Journal*, I, pp. 176-177 on Sanskrit *bhagīnt* and its cognates. The K. word *hōnni* has there been shown as the normal descendant of Deol takunni (i. e. Sk. *radhī-* + Dravidic *ṇṇi*)

Initial

t-, *-tt-*
tāmbḍē (*tāmra-*); *tūka* (*takram*);
tisro (*tisrāḥ*) etc.

th-, *-tth-*:

thāṇḍi (*stabdhī-*) cold; *thēmbo* (*stimā-*, *stīmyati*) o drop.
d-, *-dd-*:

dūḍa (*dugdhā-*) milk; *dora*,
dōri (*dārū*) string, rope: *distū*
 (*drṣyate*) is seen, appears.

dh-, *-ddh-*:

dhanī (*dhanīn-*) a rich man,
 owner; *dhūvūru* (*dhūmrā-*)
 smoke, etc.

Double and intervocalic.

pūtu (*putrā-*: *putta-*) son;
sūta (*sātrām*) string; *sūtē*
 (*chatrakī-*) parasol, etc.

ex. g. *māthē* (*mastakam*:
mathakam) head.

muddi (*mudrikā*) o ring;
dūḍa (*dugdhā-*) milk; this
 example should really come
 under *-ddh-* as the MI-A.
 form is *duddha*.

buddhī (*buddhi-*) intelligence;
budvāntu (*buddhiānt-*)
 clever, intelligent; *suddī* (*sud-*
ddhi-: Sindhi *sudhī* knowledge,
 see *JRAS* 25. 568; cf. Kono-
 rese *suddī* news;) news, in-
 formation.

This conservation of intervocalic double consonants is general,
 as will be seen later (see §§ 121 ff.) and is not limited to the
 dentals alone.

§ 89. 6° Initial *n* and *l* have remained unchanged:—

n-: *nhāi* (*nādī*); *nārlu* (*nārikela-*) cocoanut; *nevūlē* (*nūpura-*
 Pk. *nevura-*) a girdle; *nāva* (*nāman-*) name, etc.

l-: *lālā* (*lālā*) saliva; *lāglā* (*lagna-*) touches, comes into contact; *lājā* (*lajjā*) shame, etc.

(h) Intervocal and single: in these cases they have been cere-
 bralised regularly:—

-n-: *śenā* (*chagana-*) cow-dung; *sāṇa* (Sk. lex. *śūnah*, Sk. *śāna-*
 m. f.) a grinding stone; ns. *gāṇē* (*gāyana-*) singing; *jāna* (*jāna-*)
 people; *vhāṇa* (*upānāh-*) shoes; *nhāṇa* (*snāna-*) bath; *khāṇa*
 (*khādāna-*) food etc.

-l-: *lālā* (*lālā*) saliva; *melā* (*mil-*) meets; *vulē*, *balē* (*valaya-*,
 **balaya-*); *kālu* (*kālā-*) time; *vēlu* (*vīlā*) time; *ālū* (*uluka-*) tubor,
 potato; *tālu* (*tālu-*) palate; *bhālo* (*bāhulaka-*) simple, etc.

§ 90. When intervocal and double, both these remain dental, and are identical with the same when single and initial.

-nn- : mānā (*mānyā*) the nape of the neck ;

-ll- : lāli (*lalya-* : *kalla-*) yesterday; pāl-ki (*parv-aika-*; * *paly-oka-*) a palanquin ; mhāllo (*mahallaka-*) greet, especially in the s. ga. word *mhālgado* elderly.

Dentals.

§ 91. Dentals have not changed their articulation except in the cases considered above. Their true pronunciation has been indicated in *Konkani Phonetics*, § 12.

Labials

§ 92. There is no change in the modern pronunciation of these in Konkani, except where *ph* is concerned ; in the Christian dialects generally and in certain Hindu dialects, e. g. ns., ngs., g., etc. to a certain extent this aspirate is pronounced as a dento-labial fricative *f*, and so indicated in the x-dialects in Roman Transliteration.

Nasals.

§ 93. Only three nasals have independent existence, *n*, *n* and *m* ; The two others *ñ* and *ñ* exist only in combination with their class consonants, though in actual orthography only the *anusvāra* is shown.

Initially *n*, *n* and *m* have survived, though Prokrīt orthography indicates a supposed change of PI-A. *n-* to MI-A. *n-* with a regular throw-back in the case of NI-A. to *n-* once more. Medially PI-A. intervocal *-n-* became MI-A. *-ñ-* and remained so in the West and North-West but became *-n-* again in the central and eastern group. As opposed to this, on the other hand, MI-A. *-ññ-* (from whatever source) has become generally *n*. In Konkani *n* is a nasalised cerebral epirent as in Gujarāti (see *Guji. Phon.* § 48).

Intervocalic *-m-* has generally become *ñ* or *v-* in Kenkoni.

v

§ 94. PI-A. *y* has not survived in Konkani. Initially it has become *g* : *jāgi* (*yogin-*) an ascetic ; *jāmā* (*yajñopavītā-*) the sacred thread. Intervocally when it was single it was entirely lost without leaving any trace except perhaps in the group *-aya-*. When in combination with other consonants it was assimilated

with or without influencing the consonant it followed. In the case of the dentals and *r* it has influenced the resulting assimilation through palatalisation.

But the *y* sound has developed in Konkani through MI-A. as in "hiotus-tilger" or as a glide to avoid hiatus when two vowels came into contact through loss of an intervocalic consonant in MI-A. Similar to this *y*-glide we have also a *r*-glide (see § 49).

v

§ 95. Konkani has preserved, like Marathi, Gujarati, Sindhi, Western Punjabi, Singhalese and Kashmiri,¹ initial *v*— as also MI-A. *-v-* \neq PI-A. *-r-*, *-ry-*. Words with *b* are to be regarded as loans from central and eastern languages. In Konkani it is pronounced generally as a dento-labial.

In the group dental + *v* Konkani has the dental treatment as opposed to Gujarati. Where the labial treatment is seen we have to consider the word as loans from Gujarati or, at very rare, from the extended loans in almost all other NI-A languages similarly affected.

Liquids

§ 96. The Liquids *r* and *l* of I-E. have not met a uniform treatment in Sanskrit. As early as the Rgveda three dialects differed in this: one distinguished *r* and *l* of I-E. The second confused them as *r* while the third confused them as *l*.² With the exception of Magadhi Prakrit, most MI-A. languages have preserved both *r* and *l*, but they do not always correspond to Sk. *r* and *l*. A few examples of Konkani may suffice here to indicate the lack of correspondence.

(a) K. *l* = Sk. *r*: s. gs. *sābūlā* (*sām-smarati*), looks after; *nikkalā* comes out, *ukkaltā* raises (*niskaroti, utkaroti*), hut cf. Sk. *śkal-*; *ālē*, (*ārdraka-*) ginger, *vallē* wet; *ghollā* (*ghūrṇa-*) drudges.

(b) K. *r* = Sk. *l*: s. gs. *rūkkuda* (*lakuta-*) fagot, fire-wood.

§ 97. PI-A. *r* has retained its pronunciation in all positions, but PI-A. *l*, when single and intervocal has become *-l-* with which we can parallel the change of *-n-* to *-ṇ-*. For its correct pronunciation see Konkani Phonetics, § 24.

¹ Turner, *Guj. Phon.* § 50. Bloch *La langue marathe*, § 120, Jain, §§ 41-142.

² Wackernagel, I, §§ 191 ff; Turner, *Guj. Phon.* § 52; Jain, § 143.

In a certain number of cases Konkani hesitates between *n* and *l* particularly when initial —s *lonči* gs. *nōnčē* (*lonča-*) pickles, s *numbuio*, gs. *limbuio* (*numbū*)¹

So far as I have studied the different dialects of Konkani I have not been able to find traces of the retroflex lateral *r*, though the Rev. Father Fernandes once Secretary of the Konkani Committee wrote to me giving me examples of this *r*. Until a scientific and phonetic study through instruments is made of these examples its existence in Konkani must remain a surmise only. Its absence particularly in Marathi and Gujarati, the two languages most nearly related to Konkani supports so far my own experience with actual examples.

Sibilants

§ 98 In most MI-A languages PI-A *s* and *s* are not distinguished. With the single exception of Magadhi all MI-A languages reduce these three PI-A sibilants to *s* while Magadhi reduces them to *ś*. In the case of that interesting dialect of the gamblers seen in the play *Mīcchakatika* the Me evidence seems to point out to the interesting treatment PI-A *s* *s>s* PI-A *ś>s*. Konkani however, like Marathi and Gujarati does not distinguish etymologically these three PI-A sibilants. All become *s* in MI-A (with the exception of Magadhi as mentioned above). This *s* of MI-A then becomes *s* or *s* according as the following vowel is *i* *ɛ* or not —s gs *ek-se* (< *śatam* MI-A *sayam*) *śi* (*śitam* MI-A *stjam*) etc.

In the numeral *daſo* MI-A *daſta* *s* becomes *h* in Konkani s. gs *dhā* (< **daſū*) this *h* is then lost in the number 11 to 18 (see § 80). In some Persian loan-words the change *s* to *h* is regularly seen *lapto* a week of *auta* seven (< *sap'ā-*)

§ 99 When the sibilants are in combination with nasals three treatments are distinguished in MI-A. These divergences in the development of these groups *śm sm sm* are —

(a) *m* is assimilated after metathesis Pa *rāms*; Sk *raśm-* Amg *tarisagath* < **ludṛśaka-smṛi*

(b) The sibilant becomes an aspirate producing the group *hm*, which by metathesis of *h* becomes *mh* on else as in other cases,

¹ For a similar change in Sk see Wackernagel I § 175, p 196 where even *-n* and *l* alternate as in Lex. *tantra talura*.

we may consider an initial change of these groups to $*mmh$ and then to mh , since this is not recognised as an aspirate of m , but as a group of m and h .

(c) The group becomes pph .¹

Of these Konkani regularly has the (b) divergence. It is possible, however, to consider in the case of s. gs. *thaī* ($*tahūm$) *khāī* ($*kahūm$) the forms *tāmī*, *kāmī* for PI-A. *tāsmin*, *kāsmin* with a subsequent change of the sibilant to an aspirate, > $*tāmī$, $*kāmī$. The third treatment is rather a rare one.

The Aspirate

§ 100 The breathed consonant *h* of PI-A. has remained in Konkani in the initial position only: *hālu* (*hastā-*) hand; *halādi* (*haridrū*) turmeric. But when non-initial, PI-A. *h* aspirated the initial consonant and disappeared from its medial position: s. gs. *hādī* brings ($āhṛta-$ > MI-A. *āhada-* > $*hūada-$ $*hāda-$); *bho* (*bahū-*) much, many.

In a few loan-words the alternation of *h* and *d* is observed:—s. gs. *dasto* a hand played or dealt in card-play: *hālu*.

SIMPLIFICATION OF DOUBLE CONSONANTS.

§ 101. The simplification of double consonants, the result of MI-A. assimilation of consonant groups, did not take place uniformly in MI-A. or generally till a late period. Certain changes in MI-A. remain inexplicable, such as Pāli *kaṭṭha-* and *kaddha-* < Sk. *kr̥ṣṭir-*. Pāli *kaṭṭha-* may be derived from $*hūḍhya-$ < passive of $*kūḍha$ < $*hūṭha$ < *kaṭṭha-* < *kr̥ṣṭā-*, but the assumption does not seem to be justified in view of its linguistic complicity. But it throws an interesting light all the same on the absence of uniformity of the process of simplification.

The special treatment of the double consonants in the case of s. has already been studied in § 63. In the case of other dialects the simplification has been attended by compensatory lengthening of the preceding vowel: e.g. ex. *hāt*, *hātāk* as opposed to s. *hātu*, *hāttāka*.

¹ Turner, *Guj. Phon.*, § 55.

INITIAL CONSONANTS

Stop:

§ 102. Initially all stops remain :

l : s. gs. *kānu*, x. gx. nx. g. *kān* (< *karṇā-*) ear; s. gs. *kāma*, x. gx. nx. g. *kām* (*kārman-*) work, *kājjala* (*kājjala-*) lamp black, *kiḍa* (*kitaka-*) a worm; *kulla* (*kulyū*) buttock; *lele*, *kili* (*kadali*); s. gs. *kōnu*, x. gx. nx. g. *kon* (*ka-*).

lh s. gs. *khaṇūka*, gx. nx. g. *khonumh* (*khānah*) to dig; *khāna*, *lhāttū*, x. gx. nx. *khātū* (*lhādati*) eats; s. gs. *khūru* (*khura-*) hoof.

g : s. gs. *gaili* (*gopāla-*, see § 68) cowherd; *gābu*, x. gx. nx. *gāb* (*gurbhā-*) embryo; *gītā* (*gil-*), swallows, *gūli* (*gulikā*, *gutikā*) a pill, s. gs. *gello*, x. nx. gx. g. *gela* (*gata-*), *goro* (*gauraka-*) fair

gh : nx. g. gx. *qhad-tā* (*ghatata*) happens, *ghātu* (*ghattā-*) ferry, gx. g. *ghi* (*ghṛtā-*) clarified-butter, *ghūrītū* (*ghumāyate*) rolls, turns round; gx. *ghām* sweat (*gharmā-*), *ghoḍo* (*ghotaka-*) a horse.

c : s. gs. *čano* (*canaka-*) Bengal gram; *čāb-tā* (*carvata*) chewe; *cibbada* (*cirbhātukā*) musk melon, *čunna* (*cūrnā-*) lime; *cēḍo* (*cetaka-*) a msn-servant; *čōmci* (*cañicu-*, *cusicu-*) a beak; *čōru* (*corū-*) thief.

ch : No examples; in this case Konkani and Marāthī have lost the acclusion, giving us only *s* (or *ś* if the following vowel is *ī* or *ē*) · *sena* (*chagana-*) cow-dung, *sindātā* (*chinathi* > **chindati*) cuts

j : *jāna* (*jāna-*) person; *jānvē* (*yajñopavītām*) sacred thread; *jīvu* (*jivā-*) life, *jiλātā* (*ji-*) wins, *juλatū* (*jud-*) agrees; *jūna* (*jūrnā-*) old, ripe, *jevana*, (*jemana-*) dinner

jh : s. gs. *jharātā* (*jharat-*) *jhānti* (*jhāta-*) ruffled hair.

t : s. gs. *talē* (*tañgā-*) a lake, *tūlu* (*tālu-*) *tāpī-tā* (*tapītā-*) gets hot; *tisra* (*trāyah, tisrāk-* **tisrakar-*) third; *tīni* (*trīṇi* > MI-A. *tīṇi*) three; *tika*, x. nx. gx. g. *tik* (*tikṣṇā-*) hot, pungent, gx. nx. g. *tutomk* (*trūtyate*) to break, *tū* (*tvām, tūvām* > MI-A. *tumam*)

you, thou ; *terū* (*trāyo-dasa*) thirteen ; *to* (*sat-*) he ; s. gs. *torñda* (**taunda-*) face.

th : Examples of these in PI-A. are very limited, and are generally of an onomatopoeic nature. s. gs. *thar-thar-tū* (*thara-tharāyate*) trembles, feels giddy ; *thū* (*thut*) split, the sound of spitting, *thai-thai* (*thai-thai*) the imitative sound of a musical instrument in dancing.

d : s. gs. *dammu*, x. gx. nx. *dom* (*damayati*) tired breathing ; *dūñtu*, x. gx. nx. *dāñt* (*dānta-*) tooth ; *distū* (*dṛṣyate*) is seen, appears ; *duk-ta* (*duḥ-kha-*) pains, *dūki* suffering ; s. gs. *deđu* ; x. gx. nx. *deđ* (*dry-ordha->* MI-A. *di-yadđha-*) one and a half ; *dora*, *dōri* (*dāru-*) a rope, cord or string ; *dōni* (*MI-A. donji < PI-A. diāu*) two.

dh : s. gs. *dhani*, x. gx. nx. *dhōni* (*dhan'n-*) lord, master ; *dhar-tū* (*dharoti*) holds, supports, contains ; *dhūra*, gx. nx. *dhūr* (*dhārā*) sharpness ; *dhīta* (*dhī-*) strong, able ; *dhurāṇa* (*dhotana-*) washing ; *dhūli*, x. gx. nx. *dhūl* (*dhūli-*) dust ; *dhōbi* washerman.

p : ns. gx. nx. g. *paññā* (*paññāyate*) runs away, flees s. gs. *panasu*, gs. x. *paññu*, gx. nx. g. *paññōs* (*panasa-*) jack-fruit ; s. gs. *pāli* (*pāli-*) turn, chance ; *pāku* (*pakvā-*) boiled sugar ; *pīlū*, x. gx. nx. *pīlū* (*pibati*) drinks, *pīnē* drinking ; s. gs. *pūlu*, x. nx. gx. g. *pūl* (*putrā-*) a son ; *pēta* (*pratis�tā*) market place ; s. *pokkāla*, x. gx. nx. *pokal* (*puṣkalā-*) empty ; *pornē* (*paurūpaka-*) old, ancient.

ph : s. gs. *phāla* (*phalā-*) fruit ; *phīla*, gx. *pīl* (*phulla-*) a flower.

b : ns. ngs. *bala-vañtu* (*bala-*) strong ; *bāñdūka*, x. gx. nx. g. *bāñduñtik* (*badhnāti > *bandhati*) to bind ; *bi* (*bija-*) a seed ; *bud̄avañtu*, x. gx. nx. g. *bud̄-vomī* (*buddhi-*) clever, learned ; *bora*, gx. *bor* (*badarn-*) jujube.

bh : s. gs. *bhaṣṭa* (*bhrṣṭa-*) defiled, polluted ; *bhagñātū* (*bhagnā-*) wastes away ; *bhikūri* a beggar, *bhīka* begging (*bhikṣāt*) ; *bhūt* (*bhūmi-*) earth ; *bhōvñtū* (*bhramati*) wanders.

§ 103. In the case of the cerebral series, the examples found in Sk. and PI-A. are themselves of a Prakritic nature. Most of them are, besides, of an onomatopoeic nature, found in almost all MI-A. and NI-A. languages.

t : s gs *tūmko*, a stamped coin, especially in *Rām^a-tūmko* (*tūmkaka-*).

th : *thākur* (*thakkura-*) a deity.

d : *dora*, *dora* (*dora-*) a string

dh : *dhāknē*, *dhāknē* a lid (< Sk. *dhakkana-* m n. shutting of a door, etc.)

The actual illustrations of the use of these Sk words are to be found only in lexicons and late compositions. Hence we have to consider these as really examples of MI-A rather than of PI-A, and so leave them out from § 102 above.

NASALS

§ 104 Initial *n*-, *m*- remain

n : s gs *navē*, x gx. nx. *novē* (*navakam*) new, s. gs *nālī*, x. gx. nx. *nōlī* (*nalikā*) a read, s. gs *nāva*, x gx. nx *nāu*, *nāv* (*nāman-*) name. *nāśī* (*ndiyati*) gets spoiled (of milk), curdles, s. gs *niddātū*, x. gx nx *nīdetā*, sleeps, *nīda*, x gx nx *nīd* (*nīdrā*) sleep, *nēg^atū* does not know (*na* + *jānātī*)

*m*¹ : s gs *mana*, x gx. nx *mon* (*mānas-*) mind, s. gs *māna*, x. gx. *mān* (*mānyā*) nape of the neck, *mūthī* (*muṣṭa-*) sweetmeat, *mīta* (*myśī-*) salt, gx x nx g *mūl* (*muṣṭī-*) a handful, *mev^ano* (*mauñunañā*) brother-in-law, *mōgu* (*moha-*) love, attachment

§ 105 So far as MI-A. is concerned the MSS hesitate in the use of initial *n*- and *m*- for PI-A *n*- For Turner's opinion on NI-A *n*- for MI-A. *n*- see *Gujarāti Phonology*, § 48

y, v, r, l

§ 106 Initial *y* > *j*, *v*, *r*, *l* remain

y *jōgī* (*yogin-*) an ascetic, *yavlē* (*yugala-*) twins, *jūnī* (*yajñopavīlā-*) the sacred thread, ns n gs, x nx gx *jo* (*ya-* relative pronoun), *jūi* (*yūthīkā*) a creeper, *jōlu-* (*yāca-*) barley, millet

In the s. word *ñīva* (*yūkā*) the initial *y*- seems to have disappeared

¹ In the case of s. *māngli*, gs *mānguli* and of s. gs *māngō* derived from these in the sense of "membrum virile" initial *m-* of Konkani represents Sk *l-*, cf Sk *lāngula-* n. "membrum-virile" whence the extended forms *lāngulika* > K *māngli*, *māngull*

Final nasals all disappeared with or without nasalisation of the preceding vowel.

INTERVOCALIC CONSONANTS

§ 109. Intervocalic *-k-*, *-g-*, *-c-*, *-j-*, *-t-*, *-d-* are lost.

-k-: s. gs. *kāmūru*, x. gx. nx. *kāmār* (*karmakāra-*) iron-smith; *čāmūru*, x. gx. nx. *čāmār* (*carmakāra-*) hide merchant; s. ga. *kūylo*, g. ngs. *kūlo* (*kāka-*) a crow; s. gs. *māllē* (*mastakam*) head; *sūllē* (*chattrakam*) parasol; *-ē* (<-kam); *-a* (<-akah).

-g-: s. gs. *kulūra* (*kulūgāra-*); *rāulār* (*rāja-kulūgāra-*); *tepa* (*chagapa-*) oow-dung; *lāyilā* (*lāgayaḥ*) as opposed to *lāgiū* (<*lagyate*, *lagna-*).

-c-: gx. g. nx. x. *sūi* (*sūci-*) a needle; s. gs. *pissu*, gx. x. nx. *piso* (*piśca-ka-*) mad.

-j-: s. gs. *rāyu* (*rājā-*); *bi* (*bija-*) seed; *rāni* (**rājāni* < *rājñi*) a queen.

-t-: *bhāu* (*bhrātṛ-*) brother; *māvlo* (*mātula-*) uncle; *tilēl-* (*tila-***taulya-*); x. gx. nx. *ākē* (*ākṣata-*) absolute, whole, entire; *-sē* (*śatam*); *śī* (*śīdā*) cold, *śēli* (**śīlāthā*); *kellē* (*kṛtā-*)

-d-: s. ga. *khāna* (*khādati*) eatables; *pāup-* (*pādona-*); *vāna* (*vādana*, but as lw. with *-n-* for *-g-*), *sūna* (*chūdāna-*); *mou* (*mrdū-*) *pāyu*, *pāru* (*pāda-*) foot, quarter, a measure.

In the above examples a *-y-* or *-v-* is sometimes found as a result of a tendency to bridge the gulf between the two vowels brought into contact as a result of the loss of the intervocalic consonant (see § 49)

§ 110. The aspirates *-kh-*, *-gh-*, *-th-*, *-dh-*, *-ph-*, *-bh-* lost their occlusion and became *-h-* in MI-A. which converged with PI-A. *-h-* in the later stage.

-kh- : ?

-gh- : ?

-th- *phōtu* (*pr̥thi-*: *p̥thu-*); *pātu* (**pātula* < **prāthula-*); *γūyi* (*yūthukā*) a creeper; *kāni* (**kāhāni* < *kathāmukā*) a story; *gū* (**gūha* < *gūtha-*) dung.

-dh- *dhāi* (**dahim* < *dādhī-*) curds: s. gs. *hōnni* (*vadhū* + Dr. *anni*, cf. Deśi *vahūṇi*); *mānu* (*mādhu-*) mead.

-ph-: a. gs. *śīyālī* tender coco-nut (through * *śīhālī* < *tri-phalaka*- & *śīrah-phalaka*¹).

-bh-:

§ 111. In the case of *intervocallia cerebralia* it has been pointed out that they are more of MI-A. than PI-A. sounds. Whatever be their origin, MI-A. *-t-*, *-d-* > K. *-d̄-*; MI-A. *-th-*, *-dh-* > K. *-dh-* > *-t̄-*.

-t̄-: a. gs. *kaṭu*, x. px. gr. *kōṭu* (*katu-*) bitter; a. gs. *taṭo* (*tataka-*); *taṭārūku* (*tata-ṛyakṣa-*); *moṭī* (* *maṭīlam* < *maṭīdā-*) corpse; *moṭīlu* (* *sathila-* < * *śīthira-*, cf. Sk. *śīthira-*) lose; *kīḍa* (*kīṭa-*) worm; *phūḍi* (*Vṛṣhṇi-*); *moṭāṭā* (*moṭayati*) breaks; *pūḍi* (* *puṭikā*, cf. *puṭa-*).

-d̄-: a. gs. *jāṭu*, x. gr. px. *jōḍ* (*jaṭa-*) heavy; *čūḍi* (*cūḍā*);

-dh̄-: a. gs. *Jaṭu* (*jaḍhu-*) stupid.² But this is more likely to be from PI-A. *jaṭa-*

-n̄-, -n̄-, -m̄-

§ 112. The history of **-n̄-** and **-m̄-** was dependent on their position in the word.

1° In the body of a word both appeared as MI-A. **-n̄-** giving us Konkani **-ñ-**.

-n̄-: a. gs. *ghāñi*, x. gr. px. *ghāñp* (*ghrūṇa-*) smell; a. gs. *kaṇas*, x. gr. px. *koṇas* (*kaṇṭa-*); a. gs. *kaṇu* (*kdna-*) a grain; *śepa* (*chagava-*); a. gs. *anñō* (*aññakāḥ*).

-n̄-: a. gs. *ūñē*; (*ūñaka-*); *kāñi* (*kathāñikā*); *tāñyūñū* (*tāñayati*); *āñgapa*, x. gr. px. *āñgop* (*āñgana-*) court-yard; *khāñā* (* *khāñā-*); *vūñkāñā* (*vñākhyāñā-*).

2° In inflectional suffixes **-n̄-**, **-m̄-** become an *anusvāra* in MI-A. or a nasalization of the surrounding vowels.

nom. plur. neut. *-akāñi* > * *-kāñi* > *-ñi*: *phali* < *phalakāñi* (through * *phalikāñi*).

- Instrum. sing. *-akena* > Ap. *-aem* > K. *-ñ*.

gen. plur. *-akāñām* < K. *-ñā*.

¹ *Archiv Orientální*, vol. IX, No. 1-2, pp. 215-216: Sanskrit *śīphala* and "divine fruit."

² Guj. Phoa. 65. Cf. Sk. *śāḍhu-*.

nom plur nent. -im > -ñ in *dhñi* (< *dñih > *dadhñi*)

For an alternate explanation of Sir George Grierson, see § 59, fn 1 above

§ 113 The history of intervocalic -m- also depended on its position in the word

1* In the body of a word it appears as -ñ-, generally nasalizing the preceding vowel and itself losing the nasalization

e. gs. *nāva*, x. gx nx g *nāv* (*niman-*) name e. ge *gāu*, x. gx nx *gāv* (*gruma-*) village s. gs *jīm* (*jimāt-*), s. gs. *bhōvāla* (*bhramati*) wanders, *bhāu* (**bhāt* < *bhāmi-*) the earth, *jīvāla* (*yamala-*) twin

In a number of cases the nasalization of -v- is lost without affecting the preceding vowel

s. ge *bhōvaru* *bhōvaru* (*bhramara-*) a bumble-bee, *pāčvō* (*pālcamā-*) fifth and -io (-mākah) in ordinals from seven onwards, here the analogy of *pāčvō* (*pālcamaka-* > * *pāč-īo*) where the loss of nasalization of -v- occurs through dissimilation, explains the loss in the other cases s. gs. *gōvī*, x. gx nx *gōv* (*gōd-hūma-*) wheat s. gs. *dhūmrū* (*dhūmrā-*) smoke

2* In inflectional suffixes -m- becomes an *anusvāra* or a nasalization of the surrounding vowels

1st sing -āmī > K -ā (through * -āmī)

1st plur -āmōh > MI-A -āmo > K -āñ in gx *vorlōutāñ* we are, *vorlōutāñyāñ* we were, etc

-ch-, -jh-

§ 114 In § 110 we left out the question of the palatal aspirates. From the point of view of I-E grammar both these are not aspirates corresponding to c or j, but are in reality the result of a combination of a sibilant and a consonant. As such both -ch- and -jh- though orthographically indicated as simple sounds are in fact pronounced as -cch- and -jjh- respectively, and should therefore, be treated under the section of consonants in contact. In Mse however they are shown as simple sounds

y, v

§ 115. a) Intervocalic -y- was lost.

- a. gs. *mōru*, *mhōru* (*mayūra*) a peacock;
- b) MI-A. *-y-* introduced as a hiatus bridge has remained:
- a. gs. *kūy²lo* (*kūka*) a crow; *rāyu* (*rājan*) a king.
- c) In the group *-aya-* we have change to *-e-*: *balē* (**balaya-*) valē (*valayā-*) and generally *-e-* < **-ayam* < *-akam*.

d) With the loss of PI-A. or MI-A. *-y-* an intervocal *-e-* has developed:

- a. gs. x. nx. gx. *rāv²u* (*rājan*) in *rāv²ūlār*, etc.; gx. *kāv²o* (*kūka*) a crow; *sāv²li* (*chūyā*) shadow.

§ 116 (a) Intervocalic *-e-* (whether PI-A. or MI-A.) remained:

- a. gs. *nāvī*, x. gx. nx. *nōv* (*nīva*) nine; a. gs. *pāvī*, x. gx. nx. *nōi* (*nāvī*) ninety; a. gs. *dēvī* (*devīh*) a god, gx. nx. x. *dēvī*.

(b) In the group *-ara-* the change to *-o-* had already been effected in MI-A. Thus PI-A. *bhaavās* > Pā. *bhoti*, Ś. *bhodi*, M. *hoti*, etc. This change is then transmitted to NI-A, and this *-o-* converges with PI-A *-o-*.

-r-, -l- .

§ 117. Intervocalic *-r-* remains, but *-l-* becomes *-t-*.

-r-: a. gs. *ghārī*, x. gx. nx. *ghor* (MI-A. *ghara-*) house; a. gs. *kūmāru* (*karma-kāra-*) iron-smith; *mār²lā* (*mārayati*) strikes, beats; a. gs. *mājjara*, x. gx. nx. *mājor* (*mārjāra-*) a cast; *sūru* (*surū*) intoxicating liquor; *bhōrō* (*bhramaraka-*) a bumble bee.

-l-: a. gs. *mālo* (MI-A. *mālāo*) garland; *tālu* (*tālu-*) palate; *kālu* (*kālā-*) time; *phala*, x. gx. nx. *fol* (*phālam*) fruit; *bhōlo* (*bahulaka-*) credulous. a. gs. *ka²lā* (*Vkal-*) knows; *palaytā* (*pratokayati*) sees; *melātā* (*melayati*) gets, meets; *ja²lā* (*juālati*) burns.

-s-, -g-, -s-

§ 118. -s-, -g- and -s- of PI-A. became -s- in almost all MI-A. languages with the exception of Māgadhi, and remain as -s- in Konkani except when in contact with l, ē where they become -t-.

-s-: a. gs. *pāsu* (*pāśa-*) net, loop, *nūsayta* (*nūśayati*) causes to curdle; a. gs. *laśūga*, x. gx. nx. *laśup* (*laśuna-*) garlic; *pissō*, x. gx. nx. *pīso* (*pīśca-*) but *pīśi*; a. gs. *kōsu* (*krośa-*).

—s— s ge *visa* (*vīsa-*) poison, *navā* (*navā-*) tills *basavū* (*brāhmi-*) bull *bhāsa* (*bhāṣī-*) language *urosa* (*varṣī-*) **virṣī-*) year

—s— s gs *lappūsu*, x. gl. nx *lāpusa* (*larpūsa-*) cotton, *ghāsu* (*grūsa-*, *ghāsī-*) a mouthful a gs *māsu* (*māsa-*) month *hāsīlā* (*hasati*) laughs, *uśu* (*uśa-*) habitation n gs *bhāsīlā* (*blāsati*) appears, *pasālū* (*pra-sarati*) spreads

-h-

§ 119 Intervocalic -h- of PI-A. converges with MI-A -h- from aspirated stops. In Konkani nn inspirato is not tolerated in the interior of a word. It is either thrown back to the initial syllable or is lost. It can only be seen in learned borrowings in any other position

1° The aspirate is thrown back on the initial syllable —

s gs *bhāra* x. gx nx *bhair* (*bāhūra-*) outside,

s. gs. *bhō*, x. gx. nx g *bhōu* (*bohīt-*) much a gs *mībūu*, x. gx. nx. *mībōu* (*madhu-*) meed,

x. gx. nx. *ghōu* husband (*Dhakki qohar-*)

s. gs. *dhurva* (*duhūtī* + *dhūtā-*) daughter

s. gs. *hāqīlā* (*āhīta-* *āha ja-*) brings

2° The aspiration is lost

s gs *kāmī* (*kāthānīkā* *kāhānū*) story, *jūyi* (*yūthū*) a creeper

CONSONANTS IN CONTACT

§ 120 When two or more consonants come together in PI-A. a gradual assimilation affected these groups in MI-A resulting in a system of double consonants (simple and aspirate) or a combination of nasal + consonants. This process has already been realized by the time of Aśoka's inscriptions with certain exceptions in the case of groups containing a sibilant or r in some dialects. Now as consonants are characterised by the two processes of implosion and explosion¹

¹ These two elements exist only for the stops for the remaining consonants there is only the explosive element co-existent with the closure so that in the case of -n- or -s- or -r- we cannot separate the elements *-n₁ or *n₂- etc. Here we should call them explosive consonants only

the $-k-$ of *aka* is pronounced as $-a+k_1 + k_2 + a-$ where k_1 represents implosion and k_2 the explosion characterising $-k-$. The explosive element is dominant only when in combination with a vowel. From this it follows that in a group like vowel + *h* + vowel, we have vowel + $k_1 + [k_2 + t_1] + t_2 +$ vowel, where k_2 and t_1 cannot exist, since t_1 can only follow a vowel sound and k_2 can be followed only by a vowel; thus vowel + *h* + vowel > vowel + $k_1 + t_2 +$ vowel. In these groups the explosive consonant absorbs the implosive, and thus $-kt-$ > $-ht-$ as in e. g. *mōli* < PI-A. *mauktikam*: MI-A. *mottlam* a pearl. Where both sounds were explosive, that having the greater degree of closure became the dominant, so that in groups like stop + *r* or stop + nasal the resultant was a double stop. In the case of a sibilant, it imparted aspiration to the group while being absorbed.

In a few cases the more open of the two explosive consonants exercised a certain influence in assimilating the more closed one; this was particularly seen when the more open one was *y*, *s* or *z* or *v* and the more closed or dominant one was a dental. Thus dental + *y* or dental + *s* > double palatal; *kṣ* has become *cch*, *jjh* or even *ggh*¹; dental + *v* or *m* > double labial in some dialects (but double dental normally in the others).

In the group $-hy-$ or $-ry-$ the *y* became *j* and so the dominant consonant. Only in *Māgadhi* did it remain as *y*.

These double consonants generally remained unchanged for a long time in MI-A. In Konkani, however, with the exception of *s.*² and to a certain extent *gs.*, the double stops have been simplified with compensatory lengthening of the preceding vowel.

The consonants in contact may be divided into a number of cases.

- 1° Stop + stop [a) homorganic; b) heterorganic].
- 2° Groups with n nasal.
- 3° Groups with *y*.
- 4° Groups with *r*.
- 5° Groups with *l*.
- 6° Groups with *v*.
- 7° Groups with n sibilant.

¹ See JBORS. XXIII, Part (i) pp. 82-96 on *Sanskrit As in Pāli*.

² See § 63 above.

1° STOP + STOP

§ 121. Homorganic :

-kk-: *cikkana* sticky (*cikkana-*) ; *cikkolu* shift above (*cikkal-*) mud.

-khh-: ?

-gg-: *guggulu* (*guggulu-*) insense.

-ggh-: ?

-cc-: *ūca* (*ucca-*) high ; s. gs. *uccāru* (*uccāra-*) pronunciation.

-jj-: s. gs. *lāja*, x. gx. nx. g. *lāj* (*lajjā*) shame ; *kājjala* (*kajjala-*) lamp black ; *bhājlu* (*bhrjjāli*).

-jjh-: ?

-tl-: *pātu*, *pātto* (*paṭṭa-*) a strip of cloth, belt. *kūṭa* (*kutṭa-*) ; *bhaṭṭu* (*bhaṭṭa-*).

-ṭṭh-: ?

-dd-: *uddāṭā* (*uddoyatī*) jumps ; *hūḍa* (*hadḍa-*) bone ; *ūḍa* obstruction (*adḍa-*).

-dḍh-: ?

-ṭṭ-: s. gs. *ullara*, x. gx. nx. *utor* (*ullara-*) reply ; s. gs. *pūṭala*, x. gx. nx. *pūṭoṭ* (*pattala-*) thin.

-tlh-: ?

-dd-: ?

-dḍh-: s. gs. *budhāṭtu* (*buddhi-*°) wise, intelligent ;

-pp-: s. gs. *pīṭpal* (*pippala-*).

-pph-: ?

§ 122. Heterorganic : here the first stop is assimilated to the second ; thus in the order of the second stop we have :

-lk-: MI-A. -kk- > K. -kk- or -k- : e. gs. *sakka* the sixth in cords (*saṭka-*).

-tk- > -kk-: s. gs. *ukalta* (*ut+kal* or *kar-*) lifts.

-tkh- > -kkh- : ?

-dg- > -gg-: ?

-dg- > -gg-: s. gs. *mūgu* (*mudgā-*).

-dgh- > -ggh-: *ughaṭ-* (*udghāṭa-*).

-kt- > -tl-: s. *bhāta*, x. gx. nx. g. *bhāṭ* (*bhaktā-*) rice ; *mōṭi* (*mauktika-*).

$-pl-$ > $-tl-$: e. gs. *sāta*, x. gx. nx. g. *śit* (*saptá-*) seven;

$-kth-$ > $-tlh-$: ?

$-bd-$ > $-dl-$: x. gx. nx. *śid* (*śabda-*) noise, sonnd,

$-gdh-$ > $-ddh-$: e. gs. *dāda*, x. gx. nx. g. *dūd* (*dugdhá-*) milk.

In the example of PI-A. *dagdhá-*; MI-A. *daddha-*, besides PI-A. *dahati*; MI-A. *dahati*, the cerebralization has survived in Konkani *dūgel* burnt oil.

$-bdh-$ > $-ddh-$: ?

$-tp-$ > $-pp-$: e. gs. *ubjatū* < * *upjatū* (*upadyate*) is born.

$-tph-$ > $-pph-$: ?

$-db-$ > $-bb-$: ?

$-dbh-$ > $-bbh-$: x. gx. nx. *ubho* (*ubhūta-*).

2^o GROUPS WITH A NASAL

§ 123. Stop + nasal:

(a) In the group guttural + *n* or *m* the nasal is assimilated.

$-kn-$ > $-kl-$: e. gs. *mok-lo* (* *muk-na-*) fres.

$-gn-$ > $-gg-$: e. gs. *nāgdo* (*nagná-* > *nagga-*) naked; *bhāgta* (*bhagná-*: *bhagga-*) wastes away; x. gx. nx. g. *dg* (*agni-*) fire; *lāgta* (*agná-*: *lagga-*) touches.

$-km-$ > $-kk-$: e. gs. *rōkka* (*raukma-*) cash [cf. Kanarese *rōkka-*]

$-gm-$ > $-gg-$: ?

(b) In the group *js* the *j* was assimilated; the resulting *ns* > *vn* or *nn* > *v'* or *n*: e. gs. *rāṇi* (*rājñi*) a queen; *jāntē* (*yajñopatitám*) the sacred thread; *āṇa* (*ājñā*) command. The cerebral *v* here can be explained by *stura-bhakti*: *rāṇi* < * *rāṇi* < * *rājāni* < PI-A. *rājñi*; so also *āṇa* < * *ā-āṇā* < * *ā-jñānā* < PI-A. *ājñā*.

(c) $-tn-$ > $-tl-$: e. gs. *savñti* (*sapūtni*) co-wife. For this word there is also a form in *-kk-* in MI-A.¹ giving a few NI-A. forms².

* *dn-* > *dd-*: this change is already realised in PI-A. *bhinná* < * *bhid-na*, etc; cf. *chinná*, *ánná* and MI-A. *rūṇṇa-* (< *rud-na-*).

$-pn-$ > $-pp-$: ?

¹ The cerebral *-ñ-* can also go back to MI-A. *-ṇ-* already simplified from OMI-A. *-ṇṇ-*; this is attested to especially in the case of MI-A. *āṇā* < PI-A. *ājñā*.

² *Le Monde Oriental* vol. 26-27, p. 164, f. n. 2.

(d) $-tm-$ > $-pp-$ (through* $-pm-$ with the obhinidhūna of *p* in the group $-lm-$): e. gs. *āppanā*, x. gx. nx. *āpuṇi* (*āmīn-*, *ālmā-* *nh*) > MI-A. *appano*, besides Pā. *attano*).

$-dm-$ > $-bb-$?

$-dm-$ > $-mr-$: e. gs. *Ponmū* (< Sk. *padma-*) a *nomen proprium*.

§ 124 In the group nasal + stop the several treatments have been discussed in §§ 59-60. Following the strict orthography there suggested, we have:

$-ñk-$: e. gs. *oñko*, x. nx. gx. *ññko* (*añka-*) figure, e. gs. *ññkādo* book; e. gs. *kñhkopa*, x. nx. gx. *kññkōṇ* (*aññkōṇa-*) bracelet; e. gs. *kuñkūma* x. gx. nx. *kuññkū* (*kuñkuma-*) saffron. The nasal is lost in s. gs. *pñlkī* but retained in *pñlang-pñsū* (a loan-word with $-ñg-$ for $-ñk-$ < *paryoñka-*, **palyoñka-*).

$-ñkkh-$: s. gs. *sañkñli*, x. gx. nx. *saññkñli* (*śrñkhalū*) a chain.

$-ñg-$: s. gs. *añngā*, x. nx. gx. *añng* (*añngō-*) body; s. gs. *ññngā*, x. gx. nx. *ññng* (*śrñngā-*) a bora; s. gs. *añngōṇ*, x. gx. nx. *ññngōṇ* (*añngōṇa-* < *aññkōṇa-*) a court-yard; s. gs. *rañngu*, x. gx. nx. *rañng* (*rañngā-*) colour; s. gs. *cañngā* (*cañngā-*) good; *bññngñru* (*bññngūra-*) s. gs. *inñgñra* (*ññngūra-*: *inñgūra-*) live coal.

$-ñgh-$: s. gs. *jññgo*, x. gx. nx. *jññg* (*jññghū*) the thigh.

$-ññc-$: s. gs. *pññcā*, x. gx. nx. *pññc* (*pññca-*) five; s. gs. *mñññcō* (*maññcā-*) a cot; s. gs. *caññci* (*caññcu-*) a beak; *vññcātū* lives, (= defrauds death) [*< vaññcayati*].

$-ññch-$: ?

$-ñj-$: s. gs. *pññjirē* (*pañjara-*) a cage; s. gs. *mññjī* (*mññja-*) the sacred thread ceremony; *mañjūṭi* (*mañjīṣṭhā*).

$-ñjh-$: e. gs. *sññjā* (*sandhyā*: MI-A. **sañjjhū*, *sañjhā*) evening; x. gx. nx. *tañj* (*tandhyā* > MI-A. **tañjhū*) a barren woman.

$-ñl-$: s. gs. *kññlō* (*káññlā-*) a thorn; *ghññlā* (*ghaññā*) a bell; *vññlō* (*vññla-*) a share.

$-ññlh-$: s. gs. *kaññhi* (*kaññhā-*) a necklace, s. gs. *sñññhi* (*s. vññhi-*) ginger.

* Continued from the Annals Vol. XVIII Part (iv) p. 384.

-ṇḍ-: s. gs. dāṇḍāro (*dāṇḍi-*) ; ḥṇḍa (*ṇḍa-*) testicle ; māṇḍīṭā (*māṇḍate*) settles, gets fixed or built up ; gs. bhaṇḍa (*bhaṇḍa-*) obscene talk.

-ṇḍr- ?

-ṇḍh- ?

-ṇt-: s. gs. dāṇṭā, dāṇṭu, x. gx. nx. dāṇṭi, dāṇṭ (*dāṇṭa-*) tooth ; kāṇṭūka, x. gx. nx. kāṇṭuṇīk (*kāṇṭāti*) grates ; s. gs. āṇṭū (*āṇṭara-* < *āṇṭri-*) entrails.

-ṇṭh-: s. gs. pāṇṭu (*pāṇṭhāḥ*) way, mode of living, doctrine or sect ; s. gs. kāṇṭhu (lex. *kāṇṭhā*) an ascetic's dress.

-ṇḍ-: s. gs. cāṇḍīṛḍ (*cāṇḍri-*) moonlight ; s. gs. śīṇḍuru (*śīṇḍā-*) vermilion x. gx. nx. nōṇḍ, but, s. gs. nāṇḍa (*nāṇḍy-*), ns. ngs. kāṇḍa (*kāṇḍa-*) anion.

-ṇḍr- > MI-A. -ṇd- which converges with PI-A. -ṇd-.

-ṇdh-: s. gs. khāṇḍu, x. nx. gx. khāṇḍ (*skandhā-*) shoulder ; gāṇḍa (*gandhā-*) sandal wood ; x. gx. nx. āṇḍor (*andhakāra-*) darkness, obscurity ; s. gs. rāṇḍapī (*rāṇḍhayati*).

-ṇḍhr- > MI-A. -ṇdh- which converges with PI-A. -ṇdh-.

-ṇp-: s. gs. cāṇpē or cāṇpē (*cāṇpaka-*) ; lēṇpīṭā (*lēṇpati*) ; x. gx. nx. sūṇpāḍūṇīk (*sūṇpatali*) to find.

-ṇiph-: s. gs. gūṇpu (*gumpha-* , but of Kan. *gūṇpu*) a cluster, bunch, heap, collection.

-ṇb-: s. gs. lāṇḍūka, x. gx. nx. lāṇḍūṇīk (*lamba-*) to hang ; jāṇba (*jambū-*) ; s. gs. nūṇbuvo ; gs. līṇbiyo (*nīṇbu-*) citron ; x. gx. nx. uṇbar (*udumbāra-*).

-ṇbh-: s. gs. kūṇbāru (*kumbhakūrah* , but of Kan. *kūṇbāra*) a potter s. gs. khāṇbō (*skambhā-*) a pillar.

§ 125 Nasal + Nasel.

(a) Double nasals -ṇṇ- and -ṇṇ- are simplified with compensatory lengthening of the preceding vowel and the resulting nasal is always dental. Here only MI-A. -ṇṇ- and -ṇṇ- are to be considered as examples of double nasal are limited in PI-A.

-ṇṇ-: s. gs. kāṇu, x. gx. nx. kāṇ (*kāṇa-*) ear ; s. gs. pāṇa, x. gx. nx. pāṇ (*pāṇa-*) a leaf. In a few cases -ṇṇ- is preserved through borrowing from Kanarese : s. gs. bāṇṇa colour < MI-A. bāṇṇa- < PI-A. vāṇṇa-.

-nn-: x. gx. nx. onād (*annādya-*) corn.

(b) Double -mm- is also mostly of MI-A. origin and is simplified as ahōvo.

-mm-: s. gs. kāma, x. gx. nx. kām (*kārman-*) work; s. gs. cāmde (*cārman-*) bide, leather.

(c) When the nasals are heterogeneous the first is assimilated to the second.

-mn- > MI-A. -nn- which then converges with PI-A. -nn-.

-nm- > MI-A. -mm-, which then converges with PI-A. -mm-. In the Sk. word jānman- which has been accepted as a learned borrowing s. ga. give jānmu, but gx. g. nx. jālm birth.

§ 126 Nasal + semivowel, treated under groups with *y*, *r*, *l* and *u* below.

§ 127. Nasal + sibilant treated under groups with a sibilant below.

GROUPS WITH *y*

§ 128 In the groups stop + *y* where the stops are gutturals, palatals, cerebrals or labials, the *y* is assimilated.

ky: *timki* eling (*likyā-*).

khy: e. gs. vākkaya, x. nx. gx. vākōp (*vjākhyāna-*).

gy: e. ge. lāglā (*lagyate*) sticks, attaches, comes into contact;

ghy: ?

cy: ?

iy: ?

ty: s. gs. thūmītā (*trulyate*) breaks; *phūtā* (*splutylate*) breaks.

thy: ?

dy: s. gs. jādu thick (*jādyat-*).

ghy: ?

py: s. gs. nīpīdā, x. gx. nx. lipōnīk (*lupyat-*) hides;

phy: ? |

by: ?

bhy: ?

§ 129. When the stops are dentals they are assimilated first and then as stops they assimilate *y*. Such an intermediate state is seen in Vedic *jyoti* as opposed to *dyut-*.

Thus *ty* > * *cy* > *cc*; *thy* > * *chy* > *ch*; *dy* > * *jy* > *jj*; *dhy* > * *jhy* > *jjh*.

ty : s. gs. *nāstā* (*nrtya-*); *vidēca*, x. gx. nx. *ādīt* (*ardha-***trtya*) two and a half.

thy : ?

dy : s. gs. *vījñ* (*vidyut*) lightning; *āji*, x. gx. nx. *āj* (*adyā*) today, now;

dhy : s. gs. *śīṭā* (*śidhyati*) is fished, boiled; *rīṭā* (*ṛdhya-*) soaks, pervades; *sāñjā* (*sāndhyā*) evening; ns. ngs. *mājdr* (*madhya-gṛha*),

§ 130. In the group nasal + *y*, the *y* is assimilated;

ny : s. gs. *rāna* (*dranya-*) forest.

ny : s. gs. *māna* (*manyā*) nape of the neck.

ny : s. gs. *sāma* (*sāmya-*).

§ 131. In the groups *l*, *n* or sibilant + *y*, the *y* is assimilated

a) *ly* : s. gs. *kāli*, x. nx. gx. *kāl* (*kdlyā-*) yesterday; s. gs. *mola* (*maulya-*) price; x. gx. nx. *tel*. s. gs. *telā* (**taileyā-*) oil.

b) *vy* : x. gx. nx. *vāter* (*vyūpāra-*) activity, business; s. gs. *vāgu*, x. nx. gx. *vāg* (*vyūghrā-*) tiger.

c) Sibilant + *y*:

(i) *sy* : s. gs. *nāstā* (*ndsyati*) curdles; *disuka*, x. gx. nx. *disuñk* (*drsyde*) to be seen;

(ii) *sy* : *fut* -*isayasi* > MI-A. -*issiki* > - *si*.

(iii) *sy* : s. gs. *kātē* (*kāthsyā-*) brooze;

§ 132. In the groups *ry*, *hy*, *r* and *h* are assimilated and the resulting *yy*, *yyh* become *jj* and *jjh*.

ry : s. gs. *ājīo*, *ājji*, x. gx. nx. *ājo*, *āji* (*ārya-*, *ārya-kā*) grand-parent; x. gx. nx. *kāj* (*kāryā-*) act, deed;

hy : ?

yy : s. gs. *śeñūrti* (*śayyā*);

GROUPS WITH *r*

§ 133. In all groups containing *r* the *r* is assimilated; further in the group *mr* the voiced stop *b* developed between *m* and *r*, so that the resulting group became **mbr* > *mb* and converged with PI-A *mb*.

A. *r* is the second element of the group;

kr: s. gs. *čāka*, x. gx. nx. (*ekrā-*) a round slice; *tāka*, x. gx. nx. *tāk* (*takra-*) butter-milk; *tākde* (*takrā-*) crooked, bent.

gr: e. gs. *gūnli* (*gronthi-*) knot; *gūni* (*grāmī-*) village, city; s. gs. *jūgi* (*jūgīl-*) awoke.

ghr: s. gs. *vāgu*, x. gx. nx. *vāg* (*vyāghrā-*) tiger; *ghāgi* (*ghrāya-*) smell.

tr, dr, dhr, etc, see § 87.

pr: s. gs. *phāllōru* (*prastorā-*) stone.

br: Initially s. gs. *bāmmūnu*, x. gx. nx. *bāmuṇ* (*brāhmaṇa-*).

bhr: initially *bhāu* (*bhrūṭī-*).

mr: e. gs. *āmba* (*āmra-*) mango; *tāmbē* (*tāmrā-*) copper.

śr: x. gx. nx. *sāsu* (*śvaśrū*) mother-in-law.

sr: s. gs. *māuti* < **māusūsi* < *māṭy-**sivisrīkū* maternal aunt.

B. *r* is the first element of the group.

rk: s. gs. *māṅkaḍa*, x. nx. gx. *māṅkōḍ* (*markāṭa-*) a monkey; *sākāra*, x. gx. nx. *sūkōr* (*sārkārū*) sugar; s. gs. *kūkdi* (*karkāṭa-*).

rg: s. gs. *māglū* (*mārgoti*) x. gx. nx. *āgoḷ* (*orgala-*) a bolt; *gāgri* (*gargori*).

rgh: s. ge. *māhāra*, x. gx. nx. *māhāg*, (*māhārgha-*) costly, dear.

re: s. gs. *kucci* (*kūrcā-*).

rij: s. ge. *mājjōra-*, x. gx. nx. *mājūr* (*mārjūra-*) a cat; s. gs. *bhāvāja*, x. gx. nx. *bhāvāj*, *bhāvājāl* (*bhrūṭurjāyā*) brother's; e. gs. *gujaru* (*gurjara-*).

rt, rth, rd, rdh, see § 87.

rp: s. gs. *pāppaḍu*, *pāppōḍu*. x. gx. nx. *pāpōḍ* (*parpala-*); *kāppaḍa* (*karpaṭa-*); s. gs. *khopporu* (*kūrparo-*) elbow.

rb: x. gx. nx. *dublo* (*durbala-*) weak.

rbh: s. gs. *gābu*, x. *gāb* (*gārbha-*) embryo; *cibbaḍa* (*cirbhaṭikā*)

rn: s. gs. *kānu*, x. gx. nx. *kūn* (*kārṇa-*) ear; s. gs. *pāna*, x. gx. nx. *pān* (*parṇā-*) leaf; s. gs. *sonnāru* (*suvarṇa-*); *sūṇa*, (*cūrṇa-*); *uno* (*cūrnaka-*); s. gs. *jūna*; x. gx. nx. *jūn* (*jūrnī-*) old, ripe.

rm: s. gs. *čāmde* (*cārman-*) hilde; *kāma*, x. gx. nx. *kūm* (*kārman-*) work; s. gs. *ghāmeāṭi* (*gharmāṭi-*) hot sweat;

ry : see § 182.

rl : ?

rv : In this group the sonant *v* was first reduced to the voiced stop *b* and the resultant then converged with OI-A. *rb* : *cabdā* (*carvati*) chews, bites;

ri : s. gs. *pīsa*, x. gx. nx. *pās* (*pārśvī-*) side.

rs : s. gs. *ghūslā* (*gharṣali*) ruba.

GROUPS WITH *l*

§ 134. *l* + stop or *m* : *l* is assimilated.

lk : ?

lg : ?

lp : s. gs. *kūplā* (*kalp-*) cuts; s. gs. *kāpni*, gs. *kāppāni*, x. gx. nx. *kāpōn(i)* (*kalp-*) hair-out.

lm : ?

§ 135. *l* + *y*, *v* or *h* : *y*, *v*, *h* are assimilated.

ly : see § 131.

lv : s. gs. *helpatri* (*bilvā-*)

lh : s. gs. *kollo* (*Deś, kathuo*) fox.

§ 136. *r* + *l* : see § 133.

l + *l* : s. gs. *pällo*, x. gx. nx. g. *pālo* (*pallava-*).

GROUPS WITH *v*

§ 137. Stop + *v* :

(a) Guttural, palatal or cerebral stops + *v* : *v* is assimilated.

kv : s. gs. *pīktā*, *pāñku* (*pakuā-*).

juv : s. gs. *jañtā* (*juñlati*) burns, *Jaro* (*jvara-*) fever.

tv : gx. nx. *khāt* (*khātvā*) a bed-stead.

(b) Dental + *v* : The dental becomes assimilated, resulting in a double labial.

tr : s. gs. *-pana*, x. gx. nx. *pōṇ* < *-tvina*.

dv : Initially > *d* : s. gs. *dārealē* (*dvāra-*) except in the numeral *dīn-* which regularly gives *bīn-*;

dhv : ns. gs. nx. *ubho* (*Urdhvā-*).

(c) *l + v*: *v* is assimilated, see § 135.

(d) Sibilant + *v*: *v* is assimilated:

sv: x. gx. nx. *pōs* (*pūrvād-*) side.

sv: s. gs. *mūsi* (*mūrṣasrikā*) mother's sister.

sv: s. *soppana* (*swipna-*)

(e) *v + y* or *r + v*: *y* and *r* are assimilated, see §§ 131, 133.

(f) *h + v* > *-bbh-*: s. gs. *jiba*, x. gx. nx. *jib* (*jihu-*: MI-A. *jibbhā*) tongue.

GROUPS WITH A SIBILANT

§ 138. Sibilant + stop becomes double aspirated stop in MI-A and the aspiration is lost in Konkani.

tc: s. gs. *tic̥tu*, x. gx. nx. *tic̥tu* (*vṛścika-*) scorpion.

sk: s. gs. *suklā* (*śuṣkād-*) dries; *vikray̥tū* (*viskirati*) scatters, spills.

st: s. gs. *āṭa*, x. gx. nx. *āṭ* (*asṭātū*) eight. s. gs. *pittī* (*pīṣṭād-*), *mīṭa* (*mṛṣṭād-*) salt; s. gs. *mīṭōtī* (*mṛṣṭātī*); gx. nx. *mūṭ* (*muṣṭī-*).

*ṣṭr*¹: s. gs. *tomṭe*, *ūmṭa* (*tuṣṭm-*) camel,

ṣṭh: s. gs. *kōṣṭē* (*kōṣṭha-*), x. gx. nx. *gōl(h)* (*goṣṭhā-*) a cow-pen;

sk: s. gs. *khōmbo* (*shambhā-*).

s. gs. *khāndu* (*skandhā-*)

skh: !

st: s. gs. *hātu* x. gx. nx. (*hāsta-*); x. gx. nx. *mātē*, s. gs. *mātē* (*mastaka-*) heap; s. gs. *phāṭtaru*, *phāṭṭoru*, x. gx. *fūṭor* (*prastarā-*) stone. Initially *thoṭē* (*stokā-*).

sth: s. gs. *thāna* (*sthāna-* > **ṣṭhāna-*); *thoru* (*sthavira-*).

sp: Initially: *phāṣu* (*sparśā-*).

sph: Initially *phuṭṭūka*, x. gx. nx. g. *phuṭṭohk* (V *sphuṭ-*).

§ 139. Stop + sibilant:

(a) *kṣ* > *kkh*:

(i) Initially: *khāru* (*kṣūra-*); s. gs. *khīrī* (*kṣīri-*).

¹ But cf. s. gs. *bhaṭṭa*, x. gx. nx. *bhoṭṭi* Sk. (*bhrāṭṭira-*).

(ii) Medially: s. gs. *khūkha* (*ku᷍kṣa-*, *kakṣa-*); x. gx. *ākē* (*ākṣa-*) whole, unbroken; *pūka* (*pakṣa-*); s. gs. *śiklū* (*śikṣati*), etc.

(β) *kṣ* > *cch*: s. gs. *mūsu*, x. gx. nx. *mūsi* (*mīkṣikā*) > Amg. *maccīū*.

(γ) *t* or *p* + *s* > *cch*.

(i) *-t* + *s* > *cch*: s. gs. *mūṣli* (*mātseya-*) fish, *vāsrū* (*vatsa-*)

(ii) *-p* + *s* > *cch*: ?

§ 140. Sibilant + nasal.

(α) *ṣṇ*, *sn* > *nh*;

ṣṇ: s. gs. *hūna*, x. gx. nx. *hun* (*uṣṇā-*) heat, hot.

sn: Initially: *nhūttā* (*snātā*).

(β) *śm*, *ṣm*, *sm*:

śm: s. gs. *mīśo* (*śmātrū-*, but cf. Kan *mīśe*).

ṣm: s. gs. *hūma* (*uṣmān-*).

*sm*¹:

§ 141. α) Sibilant + *y*, *r* or *v*: *y*, *r*, *v* are assimilated, see §§ 131, 133, 137.

(β) *r* + sibilant: is assimilated; see § 133.

(γ) *śy*, *ṣy*, *sy*, see § 131.

(δ) *śr*, *ṣr* see § 133: *rś*, *rs*, *rs*, see § 133.

(ε) *śv*, *ṣv*, *sv* see § 137.

§ 142. *hk*, *hkh*, *hp* become respectively *kk*, *kh*, *pp*.

TABLE OF KONKANI CONSONANTISM

k

§ 143. a) Initially:

K. *k* < MI-A. *k-* < PI-A. *k-*, see § 1v2

· < MI-A. *k-* < PI-A. *kr-*: s. gs. *kūsu* (*kr̥śā-*); s. gs. *kollo* (*kroṣṭī-*).

< MI-A. *k-* < PI-A. *kl-*: ?

< MI-A. *k-* < PI-A. *kv-*: s. gs. *kado* (*krath-*).

¹ In groups like *vismarati* K. shows the -ss- treatment: s. gs. *visarṭū*.

b) Medially:

K. -k- or -kk- < MI-A. -kk-

< PI-A. (1) -^ūkm-: s. gs. moklo (*mukna-)
 (2) -k-: s. gs. ukkuṭū (ut-kṛ-)
 (3) -km-: s. gs. rōkma (roukma-)
 (4) -ky-: see § 128.
 (5) -kr-: § 133.
 (6) -rk-: § 133.
 (7) -ll-: § 134.
 (8) -kl-: § 134.
 (9) -kr-: s. gs. pikkū (pakvī-)
 (10) -lk-: § 122.

< MI-A. -kkh- (see under *kh* below) by loss of aspiration,
kh

§ 144. (a) Initially:

K. kh- < MI-A. kh- < PI-A. kh-
 < PI-A. kṣ-, see § 139.
 < PI-A. kr-: s. gs. kheṇu (✓krīḍ-)
 < PI-A. khy-:

(b) Medially:

K. -kh- < MI-A. -kkh-:

< PI-A. (1) -ks-, § 139.
 (2) -śh-
 (3) -śk-
 (4) -śk-
 (5) -khy-:
 (6) -ksy-:
 (7) -śkh-:

g

§ 145. (a) Initially:

K. g- < MI-A. g- < PI-A. g- § 102.

< PI-A. gr-: s. gs. gūṇṭi (grānṭhi-) knot; gāvū
 (grāma-) village.

< PI-A. gl-: ?

< PI-A. gv: ?

(b) Medially:

K. -g- or -gg- < MI-A. -gg-:
 11 [Ancales, B. O. R. I.]

< PI-A. (1) *-dg-* : s. gs. *mūgu* (*mudgā-*)
 (2) *-gn-*
 (3) *-gn-*
 (4) *-gy-* : § 129.
 (5) *-gr-*, § 133.
 (6) *-rp-*, § 133.
 (7) *-lg-*:
 (8) *-gl-*:
 (9) *-dg-*:

gh

§ 146. a) Initially :

K. *gh-* < MI-A. *gh-* < PI-A. *gh-*< PI-A. *ghr-* : s. gs. *ghāṇī* (*ghrāṇā-*)

b) Medially :

K. *-g(h)-*, < *-gg(h)-* < MI-A. *-ggh-*.< PIA. (1) *-dgh-* : s. gs. *ug(h)odīū* (*udghat-*)(2) *-ghn-*:(3) *-ghr-*, § 133(4) *-rgh-*, § 133*c*

§ 147. a) Initially :

K. *c-* < MI-A. *c-* < PI-A. *c-* § 102.< PI-A. *cy-*:< PI-A. *ty-*:

b) Medially :

K. *-cc-* or *-c-* < MI-A. *-cc-*:< PI-A. (1) *-ty-*:(2) **-c-* > *-cc-* already in Sk.(3) *-cy-*(4) *-rc-*:*ch*

§ 148. Initially Konkanī does not possess *ch*. In this position every MI-A. *ch-*, whatever its origin, has been regularly changed to *s-* or *t-* depending upon the following vowel (*s-* with *ū*, *ū*, *ō* and *t-* with *ē* or *ī*).

Medially *-ch-* is really *-cch-* even in PI-A. and MI-A., but is reduced in K. to *-s-* or *-t-*.

j

§ 149. (a) Initially :

K. $j^- < \text{MI-A. } j^- < \text{PI-A. } j^-$, § 102.
 < PI-A. y^- , § 106
 < PI-A. jj^- :
 < PI-A. jr^- :

(b) Medially :

K. $-j^-$ or $-jj^-$ < MI-A. $-jj^-$:

< PI-A. (1) $-dy^-$
 (2) $-dj^-$ > $-jj^-$ already in Sk.
 (3) $-jy^-$
 (4) $-rj^-$,
 (5) $-jr^-$
 (6) $-jv^-$
 (7) $-bj^-$:
 (8) $-ry^-$, § 132
 (9) $-yy^-$, § 132

jh

§ 150. a) Initially :

K. $jh^- < \text{MI-A. } jh^-$ (see my "Initial jh^- in Indo-Aryan" in *Calcutta Oriental Journal*, II, pp. 97-105):

< PI-A. (1) jh^-
 (2) dhy^-
 (3) dhv^-
 (4) $k\bar{g}^-$
 (5) δ^-
 (6) j^- by initial aspiration.

(b) Medially :

K. $ij(h)^- < \text{MI-A. } -jj^-$:

< PI-A. (1) $-jjh^-$
 (2) dhy^- , § 129.
 (3) $-hy^-$, § 132.

f

§ 151. a) Initially :

K. $f^- < \text{MI-A. } f^- < \text{PI-A. } f^-$

< PI-A. $\bar{f}v^-$, cf. Sk. *valati*: *valati* is disturbed.

b) Medially :

K. $\sim\text{f}f-$ or $\sim\text{f}-$ < MI-A. $\sim\text{f}f-$:
< PI-A. (1) $\sim\text{f}f-$, § 87.
(2) $\sim\text{f}y-$

< MI-A. $\sim\text{f}f\text{h}-$ by deaspiration, see below.
 $\text{f}h$

§ 152. a) Initially :

K. $\text{th}-$ < MI-A. $\text{th}-$ < PI-A. $\text{th}-$
< PI-A. $\text{sth}-$ (especially in the root $\sqrt{s\text{thā}}$):
s. gs. sthāna ($s\text{thāna}$), sthūni ($s\text{thīti}$).

b) Medially :

K. $\sim\text{t}t(h)-$, $\sim\text{t}(h)-$ < MI-A. $\sim\text{t}t\text{h}-$:
< PI-A. (1) $\sim\text{t}t\text{h}-$: § 87.
(2) $\sim\text{t}t-$ § 138.
(3) $\sim\text{t}t\text{h}-$ § 138
(4) $\sim\text{st}h-$?
(5) $\sim\text{t}hy-$:
 d

§ 153. a) Initially :

K. $\text{d}-$ < MI-A. $\text{d}-$ < PI-A. $\text{d}-$
< PI-A. $\text{d}-$ by cerebralisation: ns. ngs.
 dōri ($dāru-$).

b) Medially :

K. $\sim\text{dd}-$ or $\sim\text{d}-$:

K. $\sim\text{d}-$ < MI-A. $\sim\text{d}-$ < PI-A. $\sim\text{d}-$
= < PI-A. $\text{d}t-$, § 86.

K. $\sim\text{dd}-$ or $\sim\text{d}-$ (by simplification) < MI-A. $\sim\text{dd}-$:
< PI-A. (1) $\sim\text{rd}$, § 87.
(2) $\sim\text{dy}-$:

K. $\sim\text{dd}-$ < MI-A. $\sim\text{d}dh-$ by deaspiration, see below.
 dh

154. a) Initially :

K. $\text{dh}-$ < MI-A. $\text{dh}-$ < PI-A. $\text{dh}-$
< PI-A. $\text{dh}-$ by cerebralisation.

b) Medially :

K. $\sim\text{dd}(h)-$ or $\text{d}(h)-$ < MI-A. $\sim\text{dd}h$:

< PI-A. (1) -rdh-, § 87

(2) -dhy-

(3) -rddh- : ?

(4) -*zdh- > -dh- in Sk. already.

v

§ 155. a) Initially K. η - < PI-A. n - only in the numeral nine and its derivatives: s. gs. *navva*, *navra* (*náva-*); s. gs. *navvada*, x. nx. gx. *navy* (*navatí-*) ninety.

b) Medially:

K. - η - < MI-A. - η - < PI-A. - n - § 112.

K. - $\eta\eta$ - < MI-A. - $\eta\eta$ - < PI-A. (1) - $r\eta$ - §§ 87.

(2) - ηy - : ?

(3) - nv - : ?

t

§ 156. a) Initially:

K. t - < MI-A. t - < PI-A. t - §§ 102

< PI-A. *tr* - : s. gs. *tini* (*tripi*)

< PI-A. *tv* - :

b) Medially:

K. - t - or - tt - < MI-A. - tl - :

< PI-A. (1) - tt - :

(2) - kt - : § 122

(3) - pt -

(4) - tn -

(5) - tm - : ?

(6) - tr -

(7) - $t(l)v$ - :

K. - tl - or - t - < MI-A. - th - by deaspiration, see below
th

§ 157. a) Initially:

K. th - < MI-A. th - < PI-A. st - :

< PI-A. *sth* - :

b) Medially:

K. - $t(l)h$ - , - $t(h)$ - < MI-A. - th - :

< PI-A. (1) - ta -

(2) - th - :

(3) - st -

(4) - th -

(5) - th - : s. gs. *sila* (*siktha-*) boiled rice.

d

§ 158. a) Initially :

K. $d-$ < MI-A. $d-$ < PI-A. $d-$:
 < PI-A. $dr-$:
 < PI-A. $dv-$:

b) Medially :

K. $-dd-$ or $d-$ < MI-A. $-dd-$:

< PI-A. (1) $-dd-$
 (2) $-bd-$:
 (3) $-dr-$,
 (4) $-rd-$,
 (5) $-dv-$:

K. $-dd-$ or $-d-$ < MI-A. $-ddh-$ by deaspiration, see below

dh

§ 159. a) Initially :

K. $dh-$ < MI-A. $dh-$ < PI-A. $dh-$
 < PI-A. dhr ?

b) Medially :

K. $-dd(h)-$ or $d(h)-$ < MI-A. $-ddh-$:

< PI-A. (1) $-gdh-$
 (2) $-bdh-$
 (3) $-bdh-$
 (4) $-dhv-$
 (5) $-ddh-$

n

§ 160. a) Initially :

K. $n-$ < MI-A. $n-$ (or $ny-$) < PI-A. $n-$
 < PI-A. $ny-$: a. gs. *nīśā* (*nyasati*) puts
 on a garment, dresses.

b) Medially :

α) K. $-n-$ or $-nv-$ < MI-A. $-ny-$:
 < PI-A. (1) $-ny-$
 (2) $-ny-$
 (3) $-ny-$

β) K. $-n-$ or $-nn-$ < MI-A. $-nh-$:

< PI-A. (1) $-kñ-$: a. gs. *sōnu*, x. gx. ux. *lān*,
 lññ (*stakñd-*) loose.

- (2) -śn-
- (3) -ṣṇ-: s. g. *hūna* (*uṣṇā-*)
- (4) -sn-
- (5) -hn-:
- (6) -hṇ-

γ) K. -n- or -nn- < MI-A. -ṇṇ- (written also -ṇṇ-)

- < PI-A. (1) -jn-
- (2) -mn-
- (3) -ny-
- (4) -nv-
- (5) -nn-

nh

§ 161. This appears only initially as a result of the reduction of PI-A. *sn-* < MI-A. *nh-*: s. ge. *nhāṇa* (*snāna-*).

p

§ 162. a) Initially:

K. *p-* < MI-A. *p-* < PI-A. *p-*

- < PI-A. *py* : ?
- < PI-A. *pr-* :
- < PI-A. *pl-* : s. gs. *pōṭīḍ* (*plōḍīḍ*) swims.

b) Medially.

K. -*pp-* or -*p-* < MI-A. *pp-* :

- < PI-A. (1) -*ip-*
- (2) -*im-* : s. gs. *ōppana*, x. gs. nx. *ōpuṇ*
(*ālmāṇ-*)
- (3) -*pr-* :
- (4) -*rp-* :
- (5) -*lp-* :
- (6) -*pl-* :
- (7) -*tv-* :
- (8) -*py-* :

K. -*pp-* or -*p-* < MI-A. -*pph-* through deaspiration, see below.

ph

§ 163. a) Initially:

K. -*ph-* < MI-A. *ph-* < PI-A. *ph-*

- < PI-A. *sp-*
- < PI-A. *sph-*

b) Medially :

K. $-pp(h)-$ or $-p(h)-$ < MI-A. $-pph-$:

- < PI-A. (1) $-sph-$
- (2) $-sph-$
- (3) $-sp-$
- (4) $-spk-$
- (5) $-hpz-$
- (6) $-hphs-$

b

§ 164. a) Initially :

K. $b-$ < MI-A. $b-$ < PI-A. $b-$ < PI-A. $dv-$: s. gs. *bīrū* (*dvī-data*) etc.< PI-A. $br-$:

b) Medially :

K. $-bb-$ or $-b-$ < MI-A. $-bb-$:

- < PI-A. (1) $br-$:
- (2) $ob-$:
- (3) $-rv-$:

K. $-bb-$ or $-b-$ < MI-A. $-bbh-$ through deaspiration see below
b4

§ 165. a) Initially :

K. $bh-$ < MI-A. $bh-$ < PI-A. $bh-$ < $bha-$: s. gs. *hhōvaru* (*bhramara-*)
bumble bee.

b) Medially :

K. $-bb(h)-$ or $b(y)-$ < MI-A. $-bbh-$:

- < PI-A. (1) $-dbh-$
- (2) $-bhy-$
- (3) $-rbh-$
- (4) $-bhr-$
- (5) $-hv-$

m

§ 166. a) Initially :

K. $m-$ < MI-A. $m-$ < PI-A. $m-$ < PI-A. $mr-$:< PI-A. $ml-$:

K. *m-* < PI-A. *l-*, see foot-note to § 104

b) Medially :

α) K. *-mm-* or *-m-* < MI-A. *-mm-* :

- < PI-A. (1) *-nm-*
- (2) *-my-*
- (3) *-rm-*
- (4) *-lm-*

β) K. *-mm-* or *-m-* < MI-A. *-mh-* :

< PI-A. (1) *-sm-* : s. gs. *hūma* (*ūsmā-*)

(2) *-sm-* :

(3) *-śm-* :

(4) *-ksm-* :

(5) *-hm-* : s. gs. *būmmūṇu*, x. gx. nx. *būmūṇ* (*brāhmaṇa-*).

mh

§ 167. K. *mh-* occurs only initially as a result of the reduction of PI-A. *sm-* > MI-A. *mh-* or of initial aspiration of PI-A. *m-*.

(*) PI-A. *sm-* > K. *mh-* : s. gs. *mhaṣṇē* (*smasāna-*).

(β) Initial aspiration : s. gs. *mhāl-gaḍo*, *mhāllo* (*mahallaka-*) s. gs. *mhaśi*, *mhaśi*, x. gx. nx; *mhōś* (*mahiśā-*, *māhiśi*).

(γ) In the root *mhayuṁk*, *mhōquṁk*, initial *mh-* corresponds to Sk. *bh-*.

y

§ 168. a) Initially :

K. *y(e)-* < MI-A. *e-* < PI-A. (1) *e-* :

(2) *ai-* :

b) Medially :

K. *-y-* replaces PI-A. *-k-*, *-g-*, *-c-*, *-j-*, *-t-*, *-d-*, *-p-*, lost in: MI-A.

v

§ 169. a) Initially :

K. *v-* < MI-A. *v-* < PI-A. *v-*

< PI-A. *vj-*

< PI-A. *z-*

b) Medially :

K. $-v-$ < MI-A. $-v-$ < PI-A. $-p-$

= as "hiatus-bridge", see § 49.

= MI-A. $-v-$ < PI-A. $-m-$: s. gs. $gāvū$ (*grāma-*).

§ 170. a) Initially:

K. $r-$ < MI-A. $r-$ < PI-A. $r-$

K. $r-$ < PI-A. $l-$, § 96 (b).

K. $r-$ < MI-A. $r-$ < PI-A. $ru-$: s. gs. $rūku$ (Sk. *rkṣa-*)
 $*rukṣā-$ > $rukṣā-$: MI-A. *rukha-*)

b) Medially:

K. $-r-$ < PI-A. $-r-$ }
 $< PI-A. -l-$ } § 96.

§ 171. a) Initially:

K. $l-$ = PI-A. }
 $= PI-A.$ } $l-$ }
 $= PI-A.$ } $r-$ } s. § 96.

b) Medially:

K. $-ll-$ or $-l-$ < MI-A. $-ll-$:

< PI-A. (1) $-ly-$

(2) $-lv-$

(3) $-ll-$

(4) $-*dl-$ > $-ll-$ in PI-A. of. *malla-*
madrā- : $*madra-$

?

§ 172. Konkani l occurs only medially, either intervocally or in combination with cerebral stops.

K. $-l-$ < MI-A. $-l-$ < PI-A. $-r-$ or $-l-$

K. $-l-$ < MI-A. $-l-l-d-$ < PI-A. $-l-$ or $-d-$

In the word s. gs. $pālñē$ (for $*pālñē$) etc. l occurs in combination.

3

§ 173. Konkani has reduced all the PI-A. sibilants to *s*, but a secondary change depending upon the following vowel has given us *s* and *ś* (ś before ī, ē and s before other vowels).

a) Initially:

α) K. $\text{-s-} < \text{MI-A. } \text{-s-} (\text{Mg. } \text{I-}) < \text{PI-A. } \text{-i-, -r-, -s-}$
 $< \text{PI-A. } \text{-i-:}$
 $< \text{PI-A. } \text{-r-:}$
 $< \text{PI-A. } \text{-s-:}$
 $< \text{PI-A. } \text{-i-:}$
 $< \text{PI-A. } \text{-r-:}$
 $< \text{PI-A. } \text{-s-:}$
 $< \text{PI-A. } \text{-s-:}$

β) K. $\text{-s-} < \text{MI-A. } \text{ch-} < \text{PI-A. (1) } k_{\text{fr-}}$:

(2) ch-:
(3) ps-:
(4) ts-: ?

b) Medially:

α) K. $\text{-ss- or -s-} < \text{MI-A. } \text{-s-} < \text{PI-A. } \text{-i-, -r-, -s-: a. g.}$
piso $\text{z. gr. nz. piso (piller).}$

β) K. $\text{-ss- or -s- MI-A. } \text{-ss-}$

$< \text{PI-A. (1) } -ri-:$
(2) $-i-:$
(3) $-iy-:$
(4) $-iy-:$
(5) $-ey-:$
(6) $-er-:$
(7) $-ll-:$
(8) $-iv-:$
(9) $-ev-:$
(10) $-ev-:$
(11) $-rs-:$
(12) $-t+s-:$

γ) K. $\text{-ss- or -s-} < \text{MI-A. } \text{-(r)ch-} < \text{PI-A. (1) } -k_{\text{fr-}}$
(2) $-ps-:$
(3) $-ts-:$

h

§ 174. a) Initially:

K. $\text{h-} < \text{MI-A. } \text{h-} < \text{PI-A. } \text{h-: a. g. hanu (hānu-).}$

K. $\text{h- by initial aspiration: hūna (uṇṇā-), hūma (ūṇmā-).}$

b) Medially :

E. $-h-$ < MI-A. $-h-$:< PI-A. (1) $-kh-$:(2) $-gh-$:(3) $-jh-$:(4) $-lh-$:(5) $-dh-$:(6) $-ph-$:(7) $-bh-$:

SVARABHAKTI

§ 175. The insertion of a light vowel or Anaptychia to break a combination of consonants is fairly common in MI-A. and has come down to the NI-A. stage in a good number of words. Konkānī is no exception to the generality of NI-A. languages. A few examples may be noticed here.

s. ga. varasa (varṣa-> *var^aṣa) year;x. nx. gx. g. ḫrso (ḫdorṣa-> *ḫdār^a(i)ṣo) a mirror.s. ga. dhūvṛu (dhūmṛa-> *dhūm^aṛu) smoke..

INSERTION OF PLOSIVES

§ 176. When a group nasal + liquid occurs in PI-A. it sometimes happens that between the nasal *n* or *m* and the liquid a voiced plosive of the same class as the nasal is inserted. It was already mentioned in § 133 that PI-A. $-mr-$ > * $mbr-$ which converged with PI-A. $-mb-$ in MI-A. There are a few cases not discussed there which deserve special mention here.

$-nr-$ > $-nd^ar-$: s. ga. *pand^arā*, x. gx. nx. *pond rā* (*panca-data* : Ap. *panna-rasa* > **pann^araṣa* or *pann^a rasa* : **pand^araṣa*).

$-mr-$ > $-mbr-$ > $-mb-$, § 133. But in a few learned borrowings the change $-mbr-$ is retained ; s. ga. *ambrūta* (*amṛta-*) nectar, ambrosia.

$-ml-$ > $-mbl-$ (through * mb^al-) > $-mb-$: s. ga. *āmboṭ*, x. gx. nx. *āmboṭ* (*āmṛta-*) sour, acid; but in a few cases $-mbl-$ is retained : s. ga. *āmblī* (*āmṛlikī*) unripe mango.

INSERTION OF *r*

§ 177. Hemacandra in his Prakrit Grammar mentions (4. 399) the word *Vṛśu* < *Vyāśa* in Apabhrāmī under the gen-

eral rule *abhülepi kracit* which sanctions the insertion of *r* as the second member of a consonant group where the group is not historically related to a consonant group in MI-A. or PI-A. In such cases we have a real instance of insertion. Elsewhere Ap. optionally retains a *r* of a consonantal group. This insertion is possibly due to analogical formation or more likely to contamination. Thus s. gs. *drusṭu*, *drusṭu* (*duṣṭa-*) bad, evii is due to contamination with Sk. *dur-* giving us a possible **durusṭa-* > **durusṭa-* > **drusṭa* which is then used as a loan word. Similarly in ns. ngs. *srāpu* (*śāpī-*) the insertion of *r* may be due to contamination with Sk. *śrāpṇam* cooking, boiling, *śrāpīn-* mfn; etc.

PROTHESIS

§ 178. The instances of prothesis of *y-* and *v-* are quite common to all Konkani dialects, and particularly characteristic of the lower grade of speech. *y* is often prefixed to *ɛ*, and *v* to *ɔ*.¹ Thus s. gs. *yētu*, x. gx. nx. *yēlū*: s. gs. *ɛllū*; s. gs. *yēka*: *ɛka*, etc; s. gs. *vōtkada* (< *auḍadhi-*) medicine. For other examples reference may be made to the literature indicated under Dictionaries in § 2.

ELISION OF CONSONANTS

§ 179. Aphæresis. In the lower grade of Konkani dialects particularly of the x-variety the elision of initial *v-* is quite common. Thus we have x. gx. nx. *vikūk*: *ikūk* to sell; *viskal*: *iskal* wide, scattered; *visar-*: *isar* to forget; *vepūr*: (y)epūr business.²

Aphæresis of *h* is common to these rustic dialects: gx. *hūl*: *ūl* (< *ahakam*)

INTERCHANGE OF CONSONANTS

§ 180. *n-* and *l-* often interchange, § 97.

l- and *n-* often interchange, § 97.

m- and *l-* interchange, § 104, f. n. 1.

¹ For other languages utilising prothesis of *y* and *v* see Grierson: On the Modern Indo-Aryan Vernaculars, § 294 (p. 143).

² Op. cit. § 299 (p. 145).

METATHESIS

§ 181. Metathesis is common to many words. Thus *na-up^arū²č*, *a. upparī²č* : *ga. urpālī²č* (*riparita-*) contrary, opposite, *in-vorao*; *a. gs. halu*, *x. nx. gr. hölu* (< *laghu-*, *laghuka-* : MI-A. *halua-*). In this section we may also consider the case of initial aspiration as due to metathesis.¹

SANDHI

§ 182. The *sandhi* which is observable in the various dialects of Konkan is not quite uniform within the same dialect. We shall note here the important changes due to vowel-sandhi and consonant sandhi.

VOWEL SANDHI

§ 183. We shall not consider here the vowel sandhi retained in Konkan through PI-A. and MI-A.

(*) MI-A. -ao { < PI-A. (1) -ako
(2) -afo
(3) -ayo
(4) -avo } K. -o, § 53.

(β) MI-A. -āo { < PI-A. (1) -āko
(2) -āco
(3) -ālo
(4) -ādo } K. -o, § 53.

(γ) MI-A. -ā + ā-
(1) ā + a > K. ā, § 54 A.
(2) a + ā > K. ā § 54 B.
(3) a + a > K. e (rarely ā in recent loan-words) § 55.

§ 184. (*) The first vowel is ī or ē

- (1) e + a > K. e, § 56
- (2) ī + a > K. e or ī, § 59
- (3) ī + ī > K. ī, § 56
- (4) ī + e > K. e, § 56
- (5) e + ī > K. e or a, § 56
- (6) ī + u > K. u, § 56

¹ Grierson, *op. cit.* § 369.

(β) The first vowel is ī or ə.

- (1) ī + a > K. o or u § 57
- 2) ī + o > K. u, § 57
- (3) ī + ī > K. ī, § 57
- (4) u + i > K. ī, § 57
- (5) o + a > K. o, § 57

CONSONANTAL SANDHI

§ 185. With the loss of ī, ī or ī in the interior of a word through reduction to a and then to a) (§ 30) consonants come into contact with each other. In these circumstances the characteristic consonant Sandhi of Sanskrit comes into play, but not uniformly. Thus we have s. gs. *paṭṭā* (< **paṭṭā*: Sk. *pálati* but g. *paṭṭā* (through **paṭ-tā*). As opposed to this we have s. ge. *paṭṭo* (< **paṭ-lo*: *paṭṭa-lo*): gx. *gōḍgōḍ-lo*, *pōḍlo*, g. nge. *paṭ-lo*. There are hundreds of such examples in each of the dialects being discussed.

§ 186. That this Sandhi process is not uniform is seen in such strings of examples as s. gs. *paṭ-tā*: *paṭṭo*, *kaṭ-tā*: *kaṭṭe*; g. *paṭṭā*: *paṭ-lo*, etc. It will be seen that practically all examples of this nature come under the general treatment of assimilation of dentals by cerebrals. The assimilation is of two degrees. In g. *paṭṭā* < **paṭ-tā*: **paṭ-tā*, **paṭ-tā* there is only the devoicing of -ṭ with cerebralization of t-; in s. gs. *paṭṭo* there is first the cerebralization of l- (of **paṭ-lo*) which then assimilates the -ṭ. In g. *paṭ-lo* and s. ge. *paṭ-tā* the assimilation of -t- or -t- is not initially carried out, and thus further assimilation is rendered impossible.

PART II: MORPHOLOGY

GENERAL CONSIDERATIONS

§ 187. The gradual simplification of PI-A. Morphology through MI-A has completely altered the grammar of modern I-A. vernaculars. For the general development of Morphology reference may be made to Jules Bloch's *L'indo-aryen*, pp. 99-300, where he discusses the evolution of the morphology of the nouns (pp. 105-204) and of the verbs (pp. 207-300).

§ 188. In PI-A. the system of noun and verb-inflection was very complex. It is especially in the case of verbs that we can

see the difference between Vedic and Classical Sanskrit; here the different moods affect only the present system, whereas in Vedic Sanskrit they affect also the perfect and past systems. Similarly corresponding to Sk. *devīḥ* we have in Vedic *priyāś* and *priyābhīś*; and to Sk. *devāḥ* we have Vedic *priyāśas* and *priyāśas*. Some of these forms have survived in MI-A. languages regularly, for the instrumental plural ending -(e)bhis [i. e. - (e)-bhīś] as applied to nouns ending in -a has survived as against the classical ending -āś; similarly in Pāli we have in the nom. pl. forms like *upāsakāś*, wherein the ending -āś reminds us of Vedio -āśas.¹ Again in verbal inflexion we have forms like *tappāmāśe*, *abhindāmāśe*,² etc. reminding us of Vedio *bhāvā-māśi* on the one hand and *bhāvā-māśe* on the other.

§ 189. The characteristic of MI-A. morphology may be said to consist in the theme or base on the one hand, of the ending or suffix on the other, giving us the full base from the root-form, and finally the elaborate system of terminations which modify the entire position of the central word, whether noun or verb. But the interplay of these is very complex, bringing in changes in the quality or quantity of the vowel in the syllable of the word, an aspect which is called vowel alternation.³ As regards nouns there are three genders, three numbers and seven cases (or eight if the Vocative is counted) affecting the different classes of words. In the case of verbs there are three numbers, three persons, five tenses and five moods, and three voices.

§ 190. This complexity is simplified to a great extent in MI-A. The three numbers have disappeared yielding place to two, singular and plural. The different classes of nouns ending in consonants have become identified with nouns ending in vowels due to loss of final consonants in MI-A. (see §§ 15, 76). The dative case has been supplanted by the genitive in most words, etc. In the case of verbs the middle voice has been gradually eliminated; the number of tenses and moods has also been lessened, and the different classes of verbs reduced to standard types.

¹ Geiger, § 704.

² Ibid. § 122.

³ *Indo-aryan*, pp. 99-101.

§ 191. The process of simplification witnessed in the MI-A. stage continued in the NI-A. stage, and worked an absolutely new change from the synthetic to the analytic stage. This process of simplification is in reality a reducing and regularizing process. As in MI-A. two numbers alone—singular and plural—are preserved. Of the many dialects of Konkani the southern group shows the distinction between the sing. and plur. whereas the northern group, in lines with Marathi,¹ does not distinguish them in the nominatives of masculines derived from the Sanskrit -a class, e. g. *dēv* (in opposition to s. gs. *dēvu*: *dēva*)².

DECLENSION

§ 192. Konkani, like other I-A. languages, preserves in a reduced degree and a more regularized manner the flexional system of MI-A. But on the ruins of the older formal system the NI-A. has built up certain characteristics of their own.

This is seen principally in the themes or stems where the phonological changes studied by us in the first part show the general maintenance of the I-A. characteristics of these changes. Then there is the question of the gender, number, and case with case-terminations.

The theme or stem.

§ 193. Bearing in mind our observations on the final vowels (§§ 15-20) we may say that all nouns in Konkani end in -a, -ā, -i or -ī, -u or -ū, -o and -ē.

-a: *māna* naps of the neck; *manā* maid; *ghara* house; *kūma* work, etc.

-ā: *dhāddā*, *boḍḍā* dull-witted, *maiñā* a bird, *gaḍḍā* chief.

-i: *mūtti* mud; *bhūyi* earth; *rūni* queen; *mhāntūri* old woman.

¹ Continued from the Annals Vol. XVIII Part (iv) p. 384.

² La langue marathe, § 177, (p. 176).

³ In this Section s. and gs. will be taken as the norm for all Konkani dialects; forms for x. gs. ux. g. etc. can be derived from these by the application of the laws arrived at in the Phonology Section.

concerned, the gender of individual nouns has not always been kept intact. The beginnings of a certain normalization are already seen in the declension of the Fem. -i and -ū and the corresponding Masc. nouns in the Nom.-Acc. plural forms, e. g. *aggiō*, *sāhū* by the side of other forms such as *maīe*, *derīō*, *dheṇū* *vahū*. This tendency of reducing the Masc. nouns of OI-A. ending in -i or -u to Fem. in NI-A. is seen in many instances:

Sk. *agnīḥ*: MI-A. *aggi*, NI-A. *āg*, *āgi*, *agg* etc. fem.

This may not be taken as a general rule for all NI-A. languages, e. g. Sk. *ikṣuḥ*: Hindi *īkh*, *īkh* fem, but Marāṭhi *īs*, Panjabī *ikkh* masc.

Again in the case of Sk. *vārtman* neut. (*varīma*), MI-A. *vāṭū* fem. *vāṭa* masc. and neut. all the modern derivatives show the feminine gender.

§ 195. The Konkani nouns have certain characteristic endings connected with the different genders.

-a with neut. and fem.: (a) Neut. *kūma* work; *manā* mind; *ghāra* house; etc.

(b) Fem. *mūna* the nape of the neck; *vāṭa* way, *jāṅga* think, *lājā* shame etc.

-ū with masc. only¹: *dhaḍḍū* imbecile, dull-witted, *gaddū* chief, etc.

-i with fem. only: *māṭī* mud, *kāṭri* scissors, *hastī* elephant, etc.

-u with masc. only²: *hāṭu* hand, *kāṇu* ear, *duḍḍu* money etc. (Exception: e. g. *āv-su* mother),

-e with neut. only: *sūṇē* dog; *sūṭē* umbrella, parasol; *māṭē* head, etc.

-ī with neut. in *dhī* (Sk. *dādhī-*) curds, *matī* (Sk. *manklikam*)

-o with masc. only: *ghoḍo* horse, *kollo* fox etc.

§ 196. It will be seen from above that where Marāṭhi shows a feminine in -ū (e. g. *vāṭū*) from a MI-A. -uū: Sk. -u-kā Konkani will always show a Masc., whereas in the case of

¹ Excepting *nomina propria*, e. g. *Rādhā*, *Umā*, *Rāmā*, etc.

² Excepting some neuters in -ū: *cēḍū* child, *cēḍū* young maid-servant, etc.

Marathi mesc. in *-i* (e. g. *hātī* or *hāthī*: Sk. *hastī*) Konkani will always show a fem. (e. g. *ī* *hastī* fem.). We may therefore deduce from such examples that normalization of gender etc. has proceeded to a greater extent in the Konkani dialects than in the Marathi dialects. In the whole of this section the final short vowels are taken as characteristic of *ur-Konkani* nouns although at present they are seen only in the southern group, having been recently lost in the northern group.

§ 197. The Konkani nenter in *-a* sometimes corresponds to Sk. msc.: s. gs. *mājjara* (*mūrjārah*) cat, *gāḍḍava* (*gardabhab*), ass, *dukkara* (*sūkaraḥ*) pig. In fact all names indicating some of these domestic animals appear to be neuter whereas the wild animals are generally indicated in the msc. as in OI-A.: s. gs. *vīgu* (*vyūghrah*) tiger, *sīlhu* (*siñhabh*) lion. This does not apply to extended nouns, as in *cittala* neut. spotted stag, hind, deer (Sk. *citra-* with MI-A. *-alla-* extension). The extension in *-aka-* shows all the three genders: s. gs. x. gx. nx. etc. *ghoḍo* msc. *ghoḍī* fem. horse, mare and *sūnē* dog. As a matter of fact where this *-aka-* is in the msc. we automatically get the fem. in *-ikī-*, that is Konkani *-i*, but the neut. remains without any change; thus *sūnē* represents a dog as well as a bitch, but *ghoḍo* represents a stallion and *ghoḍī* a mare.

It therefore appears that a study of the entire mass of these examples from the NI-A. languages distinguishing these three genders is absolutely essential for discovering the principles of such differentiation—a subject to be investigated outside our present scope.

§ 198. The neut. which separates itself from the msc. only in the direct casee (nom.-aco.) in OI-A. stages is identical in the other casee with the msc. And in general there is no semantic connection between these two; but not so between the msc. and fem. of adjectival nouns; here the sense of bigness and smallness is inherent in the msc. and fem. respectively. Thus we have *māḍḍo* in s. gs. x. for the coconut tree but *mūḍḍi* for the betelnut tree, showing the comparative sizes of the two nuts. In a few cases, however, the rôle is exchanged: s. gs. *kaṭso* a small pitcher: *kaṭṭī* a big pitaher (? a measure of rice equal to

14 seers). A similar semantic relationship holds good between neut. and fem. nouns: s. gs. *dora* rope: *dōrī* fem. a thread.

Number

§ 199. Like the MI-A. dialects Konkani possesses two numbers, singular and plural, in opposition to singular, dual and plural of OI-A. The dual in OI-A. is particularly connected with pairs such as *pitarau* parents, *bhrūvau* eyebrows, etc. But gradually the use of the numeral *tri-* replaced the use of the dual. The idea of duality in Konkani as in all MI-A. and NI-A. dialects is conveyed by the use of the numeral for two. The plural is used to indicate, besides plurality, a kind of respect; this is in fact an honorific use which it shares with most of the modern Indo-European languages. Of the Konkani dialects alone restricts itself generally to plurality, for there is no honorific plural as such among its speakers who use it only when the need arises to converse with members of other communities.

Case

§ 200. Like all NI-A. languages Konkani knows only two cases—the direct and the oblique. The nominative and accusative of OI-A. have merged into the direct case. For a discussion of the history of this change in Indo-Aryan, see Jules Bloch, *La langue marathe* §§ 181-184 (pp. 179-183) and *Indo-aryen*, pp. 156-161. Unlike other languages of the type like Marathi the vocative of Sk. has not merged in the direct case, but in the oblique. These two cases constitute the characteristic of Konkani flexion.

The direct case is used generally as the subject, the inanimate direct object (e. g. *rūmāka ūmbo dīlū*) he gives a mango to Rāma etc.) but never as a vocative as in other cognate languages.

The oblique case is used with or without postpositions; the last postposition is seen only in hurried speech, but appears on slow analysis of the forms in question. Thus in s. gs. *Rāmā ūmbo dīlū* a mango has been given to Rāma the form *rāmū* is identical with *rūmāk(a)*, for the question *kopāk(a)?* to whom? is invariably replied to by *rūmāk(a)*.

... § 201. As in Marathi and other NI-A. languages, the direct case of bases ending in masc. -a in Sk. or -u (nom. sg. form) of Koṅkaṇi is based on the corresponding nom. and dative-genitive forms of OI-A.

The direct singular ends in -u (e. g. hūt-u) and the direct plural in -a (hātā, i. e. hūt-a); this will explain why the general practice is to give the basic form of the first as hūtu (ending in -u, just as ghōṭ-a is ending in -o) whereas in the case of similar plural numerals we have the bases given as pāñc-a, sūt-a, ūt-a, nav-a etc.

Corresponding to the above schemes we have in OI-A. dēvah (dēva before sonants): dēvū (or dēvā before sonants), the -o end -ū being respectively reduced to Koṅkaṇi -u and -a. The sing. nom. -u is attested in Apabhraṇa and old Marathi. Similarly the plural in -a.

In the pronominal adjectival forms like to, jo, ho etc. of Koṅkaṇi we are to seek not the conservation of the nom. sg. in -o, but rather the extension of the bases with -ka giving as a regular -o ending. This -ka extension is applicable not only to adjectival and pronominal bases but also to some verbal bases in MI-A. in addition to adverbs.

§ 202. From the dat.-gen. -aha of Apabhraṇa we get the oblique case for the masc.-neut. of Sk. -a- declension in Koṅkaṇi as -ū. Thus from devu the direct case in the sing. we get the oblique singular as dev-a and from the neut. mana we get the oblique sing. man-ū.

Similarly from the dat.-gen. plur. -aha of Apabhraṇa the oblique plural in -ū is derived in Koṅkaṇi: dir. sing. dēv-u, plur. dev-a, but oblique sing. dev-ū, plur. dev-ū; so also from the neut. mana the oblique sing. man-ū, plur. man-ū.

§ 203. The direct case of nouns in -a of OI-A. follows the general trend of I-A. development. Thus from the sing. phala-m we get s. gs. phala by the loss of the final nasal (see § 16*) of MI-A. phala-m; corresponding to OI-A. phalāni we have MI-A. phalāñi or phalā-i regularly giving the Mar. oblique plur. phal-ē, but all Koṅkaṇi dialects we get phal-a; this form can only be traced to Vedic neut. plur. in -ā which is about twice as frequent

in the Rgveda as the form in -āni; the nasalitv appears to be due to the contamination of these two giving us an ur-Koṅkāṇi -āññ: mod. Koṅkāṇi -ā, unless we base it on the analogy of the oblique -ā: -āññ.

§ 204. The direct case of nominal nouns ending in Koṅkāṇi is -a (from OI-A. -ā) conserves the MI-A. tradition: slag. māññā: Koṅkāṇi māññā, and plur. māññā-o: Koṅk. māññ-o.

The oblique case has the desinence -e for the sing. and -ā for the plur.: e. g. e. ge. māññ-a, sing.: māññ(n)-o plur. in the direct case, and in the oblique sing. māññ(n)-e: plur. māññ(n)-ā. The oblique singular is derived from Apabhrañña Gen.-Loc. termination -āhe and the plur. from the corresponding Ap. plur. -āhā.

§ 205. Most of the K. words in -i are derived from Sk. -in, -ikā or simply -i, illustrated respectively by s. gs. hastī, māññī and rāti: Sk. hastin-, maññikā and rātrī. MI-A. tradition is conserved here:

	Sing.	Plur.
	roññi .	roññi-(y)o
Kon.	rāt-i	rāt-yo

on the analogy of which we have māññ-i: māññ-yo, hast-i: hast-yo etc.

The oblique sing. and plur. are respectively characterised by the desinences -ye and -yā, corresponding to -e and -ā of the preceding paragraph. The palatalization in -ye and -yā is due to the extended forms of a majority of these nouns in -ikā. The bases for all these are the Ap. gen. sing. and plur. terminations. We thus get the oblique forms rāt-ye in sing., rāt-yā in plur.

§ 206. The few rare cases of the neuter in -i or ī show the same type of oblique cases as the fem. in -i: mot-ye: mot-yā from mōti: Sk. mauktikam, Pk. mōtiom.

In the direct case, however, we have mōti in the sing. and mōti in the plur., the difference being only in the quantity of the final vowel or rather the stress with it is pronounced. In actuality, however, apart from this accent, it is not always possible to distinguish the different lengths of the final vowel.

§ 207. The neuters in -ē are due to OI-A. -aka ending. The direct desinences are -ē in the sing. and -i in the plur.

Sk.	sing.	<i>śūna-kam</i>	plur.	<i>śunkāni</i>
Pk.		<i>śupa-yām</i>		<i>śunayām</i>
Kon.		<i>sūp-ē</i>		<i>sūp-ī</i>

The plur. here corresponds to the -ē of Marāṭhi.

The oblique is given by -yā in the sing. and -yū in the plur., corresponding to the -ū and ū of corresponding neuters in -a, i. e. the unextended neuters. Palatalization or the presence of -v- is due to the extension in -aka-. The Ap. gen. terminations again give us the regular oblique desinences.

§ 208. The masculines in -o are due to the -aka- extension of OI-A. The direct case is given by -o in the sing. and -e in the plur.: *ghoḍo* : *ghoḍe*. We have shown that the -o is due to the inflected form of OI-A. -akn, MI-A. -ao, and that the plur. -e is to be taken as the plur. -akū (before consonants), MI-A. -ayū (§ 55).

The oblique is given by -yā in the sing. and -yū in the plur. as in the preceding case.

§ 209. Certain neuters in -ū or -ū arising from the OI-A. -aka, MI-A. -u(i)ka-, like the neuters -i or ī arising from OI-A. -ika, MI-A. -(i)ka-, need special mention here. The direct sing. ends in -ū short or long, but the plural ends in -vū: a. g. *cerḍū* *cerḍ-ī*.

The oblique sing. ends in -vā and the plur. in -vū. The loss of -v- in the ending -vū (sing.) corresponding to -vā (plur.) in *cerḍ* -ū is perhaps due to the hesitation of recognising the gender, but more probably to the cluster -vā-.

The parallelism is complete between this class and the other type of neuter nouns studied above.

§ 210 Observations on the different types.— In the preceding paragraphs we have seen the characteristics of the entire bases of southern Konkani. But there appears in x. gx. nx. etc. a certain tendency towards special treatment of particularly loan words, *tat-samas* or *ecmī-tat-samas*.

For instance Father Stephens gives in his *Grammatica* (2nd ed. 1857, p. 18) the two words *darji* (dōrzi) tailor, (*rē/u*) bamboo. The direct case in both instances is sing. & plur. *darji* and *rē/u*; similarly the oblique sing. & plur. appears as *darjī* (dōrzi) and

velvā (cellua), all belonging to his sixth declensional system. The rest are exactly as given in the preceding section.

Similarly in Father Maffei's *Grammar* tat-soma words like *guru* priest, *rostu* thing, etc. (pp. 36-37) have the soma form for sing. and plur. in the direct case and nasalisation alone differentiating the oblique sing. and plur. This is seen in Portuguese as well: *pādrī* (p. 33).

The desinences of the various cases treated above vary phonologically with each dialect. Thus corresponding to s. gs. -e we may have x. -i which also stands for s. gs. -ye: s. gs. *vūl-ye* obl. sing.: x. *vūl-i*. Such reductions are also seen in s. gs. learned borrowings: *pādr-yā*: *pādr-i*. obl. sing. or *pādr-e*.

Purely Sanskrit borrowings follow the I-A. model. Thus Father Stephens cites on p. 10 Sk. *kalpanū-(cōlpōna)* thought. The forms given are:

direct:	sing. <i>kalpanā</i> (<i>cōlpōna</i>)	plur. <i>kalpanū</i> (<i>cōlpōno</i>)
oblique:	<i>kalpane</i> (<i>cōlpōne</i>)	<i>kolpanū</i> (<i>cōlpōnā</i>)

which are perfectly intelligible.

§ 210 Certain changes which occur in polysyllabic words in the formation of the direct and oblique cases should be noted here. The illustration of a word like *mūjjara* oat will be typical.

	sing	plur.
direct	<i>mūjjar-a</i>	<i>mūjrū</i> (through <i>mājj̥r-ā</i>)
oblique	<i>mājj̥r-ā</i> (<i>mājj̥r-a</i>)	<i>mājj̥r-ā</i> (<i>mājj̥r-a</i>)

The penultimate vowel in s. gs. is lost in the dir. plur. and obl. sing. as well as plur. This law constitutes the rhythmic quality of the declension.

Traces of other historical desinences.

§ 211 Just as the nom.-acc. forms of OI-A. and MI-A. have given rise to the NI-A. direct case, and the Apabhrañña genitive has yielded the NI-A. oblique case, we find in certain formations of Konkani traces of the earlier I-A. system, which it shares to some extent with Marāṭhī. As we have no traces of a Konkani literature as such earlier than the 16th century A. D. we cannot verify at present the earlier forms employed in K.

Vocativa

§ 212 Unlike other NI-A. languages which have the direct base serving for the Vocative all dialects of Konkani use the oblique case for the same. The obvious reason appears to be the lengthened obliqua base: *phol-a*: *phal-ā mān-n*: *mān (n)-e, māt-t-i*: *māt-ye, hāt-u*: *hāt (t)-ū, sūn-ē*: *sūn-yā, ghod-o*: *ghod-yā*, etc. conserving to some extent the *pluta* character of the final vowel (see Pāṇini viii. 2, 24: *dūrōd-d-hūte ca*). Now whereas the *pluta* is to be recognised by its predominant length, and all Konkani dialects have preserved this more in the oblique base than in the direct, the influence of the original *pluta* should be seen in all vocative formations; analogical disturbance of other classes of nouns by the -a class seems to be responsible for this state of affairs.

The examples of the voc. given by Father Stephens, *Grammatica*, §§ 58-62 all show similar characteristics. The plural of the voc. is obtained by adding -no to the oblique sing.: *manusā-no* (Stephens, § 58: *monnussa-no*); this -no has become in s. ge. -nū or svn -nū, also in x.

Instrumental

§ 213. Professor Jules Bloch (in *La langue marathi* as well as *L'indo-aryen*) finds in the Merāthi -e the reduction of Sk. -ena, and he is supported by Professor R. L. Turner in his paper on the *Phonetic Weakness of Terminational Elements in Indo-Aryan* (JRAS, 1927, pp. 227-239). On the other hand Sir George Grierson's suggestion that it is due to the reduction of Apahramśa -ohī the loc. sg. termination deserves careful consideration. Professor Turner has made a good case for this special treatment, but in the case of -n- we have to face the difficulty of making an exceptional case here to which there is no parallel in the whole field of I-A. For the loss of occlusion of intervocalic aspirates or the change of -m- to -n- or ū etc. we have parallels in the history of I-A. though under different circumstances, and thus we can speak with right of the phonetic weakness of terminational elements as in Vedic -māhe: Greek *meīha*, etc.; but what such phonetic weakness will do to -n- becomes purely hypothetical in as much as no illustration of such weakness is witnessed in the entire history of I-A. except the oft-quoted neut.

plurale of MI-A. *-ūī*, *-īī* and *-ūī*: Sk. *-ūni*, *-īni* and *-ūni*. This problem deserves to be studied carefully.

Whatever be the origin then of the instr. sing. ia *-ē*, whether the inst. *-ēna* of Sk. or the loc. *-alū* of Ap., traces of earlier I-A. formation are seen in Kañkapi, particularly in the pronominal bases *hāī-ē*, *tū-ē*, *tūn(n)-ē*, *le-pē*, *tūn(n)-ē*, etc.

The plur. under similar circumstances is in *-ī*: *ūm'm)-ī*, *tum(m)-ī*, *tūn(n)-ī*, etc. This termination *-ī* is to be traced to MI-A. *-ehīm*.

Lacative

§ 214. Sk. *-e* appears as *-i* in certain Kañkapi forms: s. ge. *-gērī*: *ghari* (cf. Fr. Stephens, *Grammatica*, § 68: *tāche ghōri putru nāsilo*, or in our system *tāce ghari putru nāsilo*). Another example quotable from Fr. Stephen's work is (§ 66) *borie velli ailo*, i. e. *barye tēli ailo*; here *tēli* represents an analogical formation to *gērī* quoted above, for *tēl-u* is masc. in Konkapi. Other forms seen in this grammar are: *sōcalli* (i. e. *sakūli*, s. gs. *sakāli*) and *tōllaqui* (i. e. *tañuki*). The far *i* in *sakāli* is probably due to MI-A. *sakaliyam*: Sk. *sakalyam*. But in s. gs. *kāli* (*kalyam*: *kalye*) and *phāyi* (Sk. *prabhāte*: MI-A. *pahāya-*) we have traces of the earlier loc. termination. Similarly in the adverbs *khai*, *thai* we have traces of MI-A. *khai*, *thai*.

A further case is connected with the postposition *tūg(g)i* from Sk. *lagna-*. In s. ge. *atī*, in this manner, *tāsī*, in that manner, *kāsī*, in what manner, ns. *jaśī*, in which manner (relative) the same phenomenon is seen.

Corresponding to this *-i* or *ī* there are certain forms ending in *-ū* or *-ūī*: s. gs. *ghār-ū* in the house, = *ghārū-nl(u)*; in the case of present participles used absoletively: *kariū kariū* while doing, etc. Here these participles are duplicated; when not duplicated we get forms of the type *kariān-ū* or *kariānū*, etc. This phenomenon is seen in the ablative *ghārā thānu*, ge. *ghārā thāk(k)nu* etc. "From within the house". Parallel to *khai*, *thai*, etc. we have s. ge. *hūngū* here, in this place, the final of which appears to belong to the same category.

Ablative

§ 215. The MI-A. termination *-ūo*, in the reduced form *-ūu* is perhaps seen in the postposition s. *thāu-nu*, gs. *thāk(k)u-nu*

(<*thūk-āu-nu), but for a more probable explanation, see below, § 219.

Professor Bloch considers in his later work that the locative -ā is in reality of ablative origin despite the sense (*L' indo-aryen* p. 174), and thus gets out of the difficulty of explaining -ā from Skr. -ammi. The reduction of -āo to -ā does not offer any particular difficulty and the analogy with the instrumental gives the nasalisation (*ibid.* 174).

POSTPOSITIONS

§ 216. For a general treatment of these in Indo-Aryan see Bloch, *L' indo-aryen*, pp. 181-183. For Marathi see his *La langue mārathe*, §§ 197-202 (pp. 195-207); for Awadhi, Baburam Sakaena, *Evolution of Awadhi*, pp. 212-231.

There are two kinds of postpositions in Konkani: declinable and indeclinable. The genitive postpositions are declinable, but the rest are indeclinable.

Of the postpositions those of the instrumental are -nē in sing., -nī in plur.; that of the dative is -ka or -k; for the ablative we have s. gs. thānu, thāk(k)unu, Old gr. thānu (Fr. Stephene: *thaunu*, § 509); a special form is worth noting here, viz. combination of the genitive postposition -čo, -ci, -cē with the instr. -nā: khācā-nā (Stephens: § 513, *hangacheanō*) etc. for the normal ablative. The genitive postpositions are -čo, -ci, -cē, and -gēlo, gēli -gēlē.

A few others which do not come under the above category are s. gs. lāggi, -khatira, -pūśi peśi or pekṣā, twiri and its variants -ēri, -ēr, for the locative which is also formed by s. gs. -ūnū or -ūt.

Postpositions of the Instrumental

sing. -ne, (-nē) plur. -nī

§ 217. The sing. -nē also appears in the northern K. dialects as -ha or -n (Fr. Stephens, § 63: nō, i. e. -na). See *La langue mārathe*, § 201 (p. 203), for the different hypothesis regarding its origin none of which are very satisfactory or definitive. Perhaps the presence of n in -ne and -nī may also be due to Hyper-Sanskritisation, in opposition to the older -ē and ī, and then extended to other NI-A. forms such as the dative in Gñjarāti, etc.

Postpositions of the Dative

-ka (with pronouns -kū), -k

§ 218. In this particular instance the dialects of Konkani separate themselves from those of Marathi which have -si, -e, -le and -ta as the postpositions of the dative. K. dialects here show an analogy with Hindi which has -ka and with Awadhi (Saksona, p. 221) -ka, -kū, -kail, -kai, -kō and kē. The form appears to be derived from Sk. *kṛte* : *kṛ-tā*. With the different type of the nouns we get : *man-ū-k(a)*, *mān(n)-e-k(a)*, *mūl(l)-ye-k(a)*, *kūn(n)-ūka* etc. from *man-a*, *mān-a*, *mūl-i*, *kūn-u*. In the case of the pronominal bases we have -kū : *mā-kū*, *tu-kū*, *ti-kū*, *te-kū* etc. This may be due to the syllabic quantity in the two cases, dissyllabic having -kū (*kṛta : kaa*) and polysyllabic having -ka or -k in the northern dialects.

Postposition of the Ablative

s. ge. *thū(k)unu*, x. ogx. *thāunu*, gs. nge *sūkunu*

§ 219. The gs. forms show a variant with geminated -k- : *thākkunu*, *sūkkunu* in addition to forms with single -k-. The ge. forms with surviving -k- show affinity with Bengali *thake-yū*, *thāne*, while the Old gx. quoted by Fr. Stephens with the cerebral (*thūunu*) has a parallel in Oriya *thū*, Beng. *thūre*, *thūrū*.

In addition to the form in -*thāunu* Father Stephens quotes (*hounu*, § 523) *hōunu* which suggests the origin of -*thāunu*. Now *hōunu* is the absolute of the root "to be", and it is attached to the oblique form to give the ablative sense. On this analogy s. ogx. *thāunu*, gs. ngs. *thūk(k)unu* or *sūk(k)unu* is the absolute of an extended form of Skr. *sthū* : MI-A. *thakka-* or *thakka-*, giving us in K. *thāka-* or *thāku-*. What is surprising, however, is that in s. and x. dialects the intrusive -k- is already lost by the 16th century as witnessed by the record of Father Stephens, whereas it is retained in the gs. dialects. The endings of *th-* to *s-* is characteristic, but we may have to seek its origin in Sk. *sak-* (*sak-no-ti* : Pn. *sakkoti*, MI-A. *sakka-*).

Postpositions of the Genitivs

-co, -ci, -cē ; -gelo, -geli, -gelē ; -lo, -li, -lē

§ 220. All these postpositions are attested in Fr. Stephens' work (§ 64) and characterise the genitivs postpositions of Konkani from the earliest historical stages.

Regarding the origin of Marathi *-ā*, *-ī*, and *-ē* Prof. Bloch (*La langue marathe*, § 208, p. 205) traces them to Hemacandra's rule II, 149 citing the Pk. forms *amheccaya-*, *tumheccaya-*, "ours" and "yours". He also discusses there the various suggestions of Grierson Konow, Bhandarkar, Hoernle, etc.

These postpositions are normally used with the oblique forms of the nouns: *ghar-ā-jo*, but we find in several instances a form like *ghar-čo*, with a nuance of meaning, the first representing "of the house" and the second "belonging to the household". The most satisfactory explanation of the form *-čo* would be from Sk. *-tya-ka*.¹ Forms like *ghar-čo* appear rather as abbreviations of *ghar-ā-čo* under the stress of its new meaning in actual pronunciation so far as Konkani is concerned. Even the postposition is sometimes lost: *ghār-ā khāmbo* "the pillar of the house" in opposition to the *ghar-ā-čo khamba*. For an explanation of this in Marathi and Rājasthāni see Bloch, *L'indo-aryen*, p. 183.

§ 221. The postposition *-gele-* is connected with Sk. *gata-* with the extension *-alla-* (Pk. *gaya-allā*, *gayalla-ka-*, in the sense of "pertaining to". All these genitive postpositions are really adjectives of appertinence (French: l'adjective d'appartenance). Compare with this the Apabhramśa *-kera-a*, Pk. *keraka* (Buddhist Sk. *keraka*). The second series *-lo*, *-li* and *-i* is considered by Prof. Bloch as only an abbreviation of the preceding (*La langue marathe*, § 200, p. 203).

Other Postpositions

§ 222. The form *-gēri* is used occasionally as a locative postposition: *ta-gēri*, *Rāmū-gēri* etc. See § 284 above for this form. These forms are sometimes expressed as *tāgelyū ghārū*, *Rāmalyū ghārū*, etc.

The form *-āni(u)* is similarly used: *gharāni(u)* (i. e. **ghar-ā-āni*).

Most of these postpositions show their basic form: *khātira*, *pāli*, *lāggi*, etc.

Combinations of Postpositions

§ 223. The first to be mentioned here is the postposition

¹ Bloch favours the gerundive or absolute derivation from *-tyā which is itself a contamination of -tyā with *(-)ya or -ya.

-ēr(i) which is always used with the adjective of appertinence: *Rūmā-c-ēr(i)*, *maj-j-ēr(i)* etc. The variants of -ēr(i) are *ār(i)*, *ār(i)*, *-ār(i)* etc. in the different dialects of Konkani deriving from Sk. *upari*, Pk. *urari* or *uppiñ*, Ap. **ta^ari* or *tari*. The sense of this combination may be expressed in English by the proposition "on".

The postposition *ānt(u)* is similarly used: *maj-j-yānt(u)*, *tuj-j-yānt(u)*, or with adjectives of appertinence: *magalyānt(u)*, *tugalyānt(u)*, etc.

In § 216 above we have given the combination of -nē with -čo. Similarly the postposition -thānu and its variants are used with the -čo.

The other postposition *läggi*, *pekṣā*, *bhittari*, *bhāra*, which show their basic forms in the postpositional use, are similarly used with other postpositions which may or may not be actually present: *maj-j-e läggi*, *tuj-j-e laggi*, or *mar-läggi* (*maj-lagi* in the northern variety), *tar-lagi* (ns. *tuj-lagi*) etc.

thānu is used with the loc. postposition: *gharā-thānu* "from within the house", *gharā bhittari thānu*. Combinations of this type may be multiplied indefinitely.

Certain of these postpositions are used substantively or adverbially as well as postpositionally: *gharā bhāra* "outside the house", *gharā bhāra thānu* "from outside the house". Notice also forms like *bhār-cyā-nē*: *bhāryā-nē*, *bhār-cyā-nē*: *bhār-*
lyā-nē.

Similar adverbial postpositions are *mukhūri*, *māksi*, *bagleka*, *idrāri*, etc. Notice also s. gs. *sāngati* (cf. Awdhī *sāṅga*), *sāngū* "with, along" "in company of" etc.

Observe also forms like *gharānt(u)-lo*, *rān(n)ānt(u)-lo* etc. where the postposition -ānt(u) is combined with the gen. -lo.

These combinations bring out the characteristics of the genitive postpositions as forming adjectives of appertinence than anything else.

ADJECTIVES

§ 224. The adjectives of Konkani, like the substantives, are derived from the corresponding PI-A. or MI-A. forms, simple or

enlarged. On the general nature of these in modern I-A. see Bloch, *L'indo-aryen*, pp. 183-189.

Examples of simple correspondence: s. gs. *sūnu* (*ślakṣṇah*), *śūcā* (*uccaiḥ*), *śūngī* (*canga-*) etc.

Example of enlarged correspondence: s. gs. *bholo* (*bahula-kah*), *bholī* (*bahul-i-kū*), *bholī* (*bahula-kam*) etc.

Thus, like the substantives, the adjectives distinguish the three genders.

Accord

§ The accord between the substantive and the adjective qualifying it is absolute: *hōḍu manusyu*, *hōḍi būla*, *hōḍa sūṇē*. This is particularly true of the southern dialects where the final vowel of the word is preserved. In the formation of the oblique cases, however, the postpositions are applied only to the substantive when both are present: *sānz cerḍā* but *sān(n)a- cerḍ-ā-ka* etc. When the substantive is understood the postpositions are applied to the adjective: *hōḍāngeli khobbar* "news of the great", *hōḍ-nā* "loudly", i. e. "with a loud voice" (*hōḍi orūjāne*) etc.

In several instances, however, the oblique of the adjective is not used with the oblique of the substantive: *hōḍu manusyu*; *hōḍa manusyā-nā* etc. This appears to be due to the interplay of the different dialectical tendencies influencing each other, e. g. to the above correspond e. g. gs. x. *hōḍi monis*: *hōḍi moniyāk* etc. In the plural also the corresponding form may not be seen, e. g. s. gs. *hōḍa manusya*; *hōḍa manusyā-ka*.

Degrees of Comparison

§ 226. Konkani has no separate forms for the degrees of comparison of the adjective.

The Comparative is expressed by putting the compared standard in the oblique case followed by the postpositions *-kai* (x. *ki*) or *peksā*, *-pasi* etc. *maṭ-j-ā-kai tū* *śūngu* "you are better than myself"; *hūj-j-yā peksā* (or *pasi*, *peśi* etc.) *ta* *śūṇgu* "he is better than this (fellow)".

Sometimes a second adjective is used, such as *cad-u*, *bho*, etc. to express the excess of the quality compared, or *-ūṇ-ē*, *lāmī* etc. to express the deficiency, but to a pointed question about the compared standard the oblique with the postpositions mentioned above is absolutely essential for making the Comparative Degrees.

§ 227. The Superlative is expressed by the words : *sagdā-kai* (or *-pekṣā*, *-pūti*, *-peśi* etc.), *ūṣṭīlīyānl(u)* meaning "(more than) all", "among everything that exists" etc.

§ 228. In x. according to Father Maffei (*op. cit.* pp. 64-69) the postpositional elements used with the oblique for Comparative are : *prās*, *pārūs*, *vorn*, *ki*. Sometimes the qualifying adjective is itself qualified by a second adj. *adik* (Sk. *adhika-*). *prās* or *pārūs* is related to Sk. *para-* or *pra-*; *vorn* to Mar. *varūn* (Sk. *upari*).

Adjectives qualifying adjectives are also common to Konkani for expressing, if not the degrees of comparison themselves, at least the actual extent of the particular quality suggested by the main adjective.

NUMERALS

§ 229. The following table gives the cardinals of some of the dialects of Konkani.

No.	x. g.	x. nr.	g.
1	ēka-	yēk	yēk
2	dōni	dōn(i)	dōn
3	tīn	tīn	tīn
4	c(y)āri	cār	cīyār
5	pāñčā	pāñč or pāñj	pāñčā
6	sa	so	so
7	sūta	sūt	sūt
8	ūṭa	ūṭ	ūṭh
9	nāvā or nāvā	nōv	nāv
10	dhā	dhā	dhā
11	ikrū	ikrū	ikrā
12	bārū	bārū	bārā
13	terū	terā	terā
14	čoudā	čoudā	čoudā
15	pandrā	pandrā	ponrā
16	solā	solā	solā
17	satrā	satrā	satrā
18	ūthrū	ōthrū	ōthrā
19	ikupīsa, ekupīsa	yēkupīs	yekupīs
20	vīsa	vīs	vīs
21	ekrīsa	yēkvis	yēkvis
22	bāvis	bāvis	bāvis

No.	S. gs.	S. nx.	gx.
63	<i>tresas̄ti</i>	<i>tre-</i> or <i>tryū-s̄ost̄</i>	<i>tresost̄</i>
64	<i>cousas̄ti</i>	<i>cousos̄t̄</i>	<i>cousot̄</i>
65	<i>pâñcasas̄ti</i>	<i>pâñsos̄t̄</i>	<i>pâñsot̄</i>
66	<i>chesas̄ti</i>	<i>chos̄sot̄</i>	<i>s̄os̄ot̄</i>
67	<i>sâlsas̄ti</i>	<i>sâlaos̄t̄</i>	<i>sâlsot̄</i>
68	<i>ûtsas̄ti</i>	<i>ûtsos̄t̄</i>	<i>ûthsot̄</i>
69	<i>ekunçaltari</i>	<i>yekunesötlür</i>	<i>yekunâsotor</i>
70	<i>sittari</i>	<i>söltör</i>	<i>söltör</i>
71	<i>yekâltari or ekyâstari</i>	<i>yekstör</i>	<i>yekâstör</i>
72	<i>byûstari</i>	<i>byûstör</i>	<i>bûstör</i>
73	<i>tryûstari</i>	<i>tryûstör</i>	<i>tryûstör</i>
74	<i>courâstari</i>	<i>couryâstör</i>	<i>courûstör</i>
75	<i>pañcâstari</i>	<i>pañcôstör</i>	<i>pañcûstör</i>
76	<i>tyûstari</i>	<i>syûstör</i>	<i>sûstör</i>
77	<i>salyâstari</i>	<i>sorâstör or sallyâstör</i>	<i>sâlâtör</i>
78	<i>althyâstari</i>	<i>âltyâstör</i>	<i>âlhâstör</i>
79	<i>ekupâstî</i>	<i>yekupe-otsî</i>	<i>yekupâstî</i>
80	<i>otsî</i>	<i>otsî</i>	<i>otsî</i>
81	<i>ekkyâstî</i>	<i>yekkyâl-otsî</i>	<i>yekâstî</i>
82	<i>byû(a)stî</i>	<i>byûstî</i>	<i>bûstî</i>
83	<i>tryû(a)stî</i>	<i>tryûstî</i>	<i>tryûstî</i>
84	<i>couryâstî</i>	<i>courcâstî</i>	<i>courâstî</i>
85	<i>pañcâd(a)stî</i>	<i>pañcâv-otsî</i>	<i>pañcâstî</i>
86	<i>sesâstî</i>	<i>sâ-otsî</i>	<i>sâstî</i>
87	<i>sallyâstî</i>	<i>sallyâstî</i>	<i>sâlâtî</i>
88	<i>al'hâstî</i>	<i>âltyâl-otsî</i>	<i>sâlâtî</i>
89	<i>ekhâstârada</i>	<i>yekupenotöd</i>	<i>otâstî</i>
90	<i>nârâda or nârâda</i>	<i>nôrod</i>	<i>yekupâstî</i>
91	<i>ekyâstârâ</i>	<i>yekânâdöd</i>	<i>nöti</i>
92	<i>byûstârâ</i>	<i>byû-nôrâd, -röd</i>	<i>yekâstî</i>
93	<i>tryûstârâ</i>	<i>tryû-türi</i>	<i>bânsî</i>
94	<i>couryâstârâ</i>	<i>couryâstöri</i>	<i>tryûstî</i>
95	<i>pañcâstârâ</i>	<i>pañcâstöri</i>	<i>âltyâstî</i>
96	<i>sesâstârâ</i>	<i>sâlâtöri</i>	<i>pañcâstî</i>
97	<i>sâlâtârâ</i>	<i>sallyâstöri</i>	<i>sâlâtî</i>
98	<i>al'hâstârâ</i>	<i>âltyâstöri</i>	<i>sâlâtî</i>
99	<i>tryûyâstârâ</i>	<i>nârâdöd or yekupenemâbhor</i>	<i>otâstî</i>
100	<i>semâ(h)âstî</i>	<i>semâstör</i>	<i>semâstî</i>

For "two and a half" we have s. gs. *addeča*, x. gx. nx. *očeč* or even *očeč* from Sk. *ardha-^{*}tṛtya* (*tr-tya*): MI-A. *oḍḍihil-icca*.

§ 234. s. gs. *c(y)āri* x. gx. nx. *g.cār* point to a MI-A. form like *cā(y)āri* or PI-A. **catūri*. On the difficulty of this form from Sk. *catvāri*: Pk. *catvāri* see *La langue marathe*, § 216, pp. 216-17. Ordinarily Konkani should have corresponded with the dento-alveolar affricato *č-* to Sk. *c-* followed by a back-vowel, but in this case as well as in *cālis(a)* we get the palato-alveolar *c-*. On the other hand the dento-alveolar is seen in *čoudū*, and in *čou-* as the unit in higher numerals, regularly derived from Sk. *catur-*.

§ 235. In the forms *do-ga*, *ti-ga*, *čuo-ga*, x. *dog*, *tig*, *čoug* masc., *dōgi*, *tīgi* and *čougi* fem. the *-ga* corresponds to Mar. *-gha* as in *do-ghe*, *dō-ghī*, *do-ghē*. This shows that the *ur-*form is **ggha-a* in MI-A. which may possibly go back to Sk. *-graha-*: MI-A. *-(g)gaha-*, *-(g)gha-a-*, compare for instance Sk. *tri-graha* "extending to (the length of) three." The aspiration shifting the initial syllable in Sk. *grah-* as found in Pk. *ghēppai* is characteristic of its derivatives in Marathi and Konkani, the latter, however, losing it if the aspiration occurs non-initially.

§ 236. In s. gs. there is a second addition to the forms quoted above: *-jana*. Thus we have *dog-jana*, *teg-jana*, *čoug-jana* etc. meaning "two, three, four." This can also be added on to the other numerals: *pāñčā-jana*, *sr-jana*, etc.

§ 237. s. gs. *pāñča*, x. *pāñč*, *pāñj*, nx. gx. *pāñč*: Sk. *pañca*. The x. form *pāñč* reminds us of the N-W. forms like *Pañjahi* *pañj*. It is interesting to note that whereas in the numeral for "five" we have the regular Konkani development from the Sk. group short vowel + nasal + consonant, viz. the long vowel (nasalized or not) + nasal + consonant, in the numbers from "fifteen" onwards the word in composition is *pañč* (x. nx. gx. *pāñč*) or *pan-* (x. gx. *pōn-*).

In the numeral for "fifteen" as in "fifty" the Sk. *pañca* has undergone special development: s. gs. *pandrū*, x. *pondrū*, gx. *pōrū*, and s. gs. *pannūsa*, x. *pon-īs*, gx. *pōnās*. See § 217, p. 217 of *La langue marathe*.

§ 238. For "three and a half" s. gs. g. etc. show a form *aūṭa* going back to Sk. *ardha-^{*}tūrtha*, MI-A. *addha-ūṭha*, Ap. *addh-ūṭha*, *ūhūṭa*, corresponding to Mar. *aūṭ* and Guj. *ūṭhu*.

Numbers above this are formed by adding *sūd(h)e-* to the in-

Ordinals

§ 244. Beginning with the numeral for "five" Konkani forms its ordinals by the addition of the suffix -*ro*: *pāñc-ro*, *sūt-ro*, *o(h)-ro* oto. For the first four numerals, however, as in Sanskrit, we have different formations for the ordinals.

The origin of -*ro* is to be traced to Sk. -*ma,ka*: *pañcama(ka)-* etc.

For the first four numbers we have the cardinals, as follows:

s. gs. *pailo*, *dusro*, *tisro*, *toutho*, x. nx. gx. *pūlō*, *duśro*, *tisro* oto.

s. gs. *pailo*, x. nx. gx. *pailo*, goes back to late MI-A. *pah-illo-ka*, OI-A. **proth-illako* of Sk. *pratha-ma*. Besides these forms Konkani uses the word *surve-čo* n. nx. gx. *dd-lo*, etc. meaning "belonging to the beginning, first, foremost."

The words *du-sro*, *ti-sro* show a suffix in MI-A. *-*sara-a* (in flexion *-*sara-o*). In this connection reference may be made to Chatterji, op. cit. p. 700 and Saksena, *Evolution of Awadhi*, p. 156.

e. gs. *čou-tho* corresponds to Sk. *catur-tha-ko*.

PRONOUNS

§ 245. The history of the pronoun in any NI-A. language shows an interesting development, for here the phonetic weakness of the words is most marked, and in consequence new forms have to be introduced in order to make the meaning or intention of the speaker clear to the audience. Among the chief characteristics we may mention the preservation of the initial syllable intact, having relation to one or other of the OI-A. or MI-A. forms. The disintegration of the sound elements in these cases is characteristic of the frequency of employment.

Personal Pronouns.

§ 246. The personal pronouns of the first and second person show a considerable variety of forms in MI-A. In Konkani however, as in other NI-A. language, the forms show a simplicity of pattern, and are closely allied to nominal flexion.

First Person Pronoun

§ 247. The forms are:

sing.

Direct s. gs. *hāt(a)*,

plur

s. gs. *āmī*, x. *āmī*, gx. *āmī*

x. *āt*, gx. *hāt(a)*

Oblique s. gs. *mā*, x. x. *mā*

s. gs. x. gx. *ām*

But the variety of forms we get for individual cases should be noted here.

For instance we have s. gs. *hātē*, x. *ātē*, in addition to *mājjānē*, gx. (Arte § 106) *mājjānē*. In the sing. and s. gs. and s. gs. *āmī*, *āmī* - *čyāpē*, gx. *āmīčyāpē*, in the plur.

teger just below: *süde-tini* "three and a half", *süde-cári* "four and a half" etc

§ 239. s. gs. *śa*, x. nx. gx. *so*. Sk. *sat*, MI-A. *cha*. In "forty-six" we get s. gs. *savv-e-* and x. gx. *savv-e* with *cāl(is)*. The *-e-* appears to be Persian in origin. Cf. *ast-e-cāl(is)* etc. In s. gs. *chapparna* the *cha-* is characteristic as in *challisa* "thirtysix", for which x. has *soupon* and gx. *sopon*, and x. *sottis* and gx. *śetis*.

The other forme having "six" in the unit place are more or less influenced by the corresponding Merāthī forme which may be referred to in *La langue marathe*, p. 218.

§ 240. The other numbers up to "nine" do not offer much difficulty. They are quite general to the whole I-A. group. Only in the case of "nine" we have both dental and cerebral forms: *nava*, *nava*; cerebralisation here seems due to the fact that initial *n-* of *nava* is assimilated to the *-t(a)* of *üt(a)*. This also explains the double forms x. *nōi*, gx. nx. *nōi* for "Ninety".

§ 241. In the numerals for "ten" and above s. gs. *dhū*: Sk. *dasa* becomes *-raha* in Apahramsa: *ekkūraha*, *būraha* etc. giving us in Konkani *-rū*: *ikrū*, *būrū* etc. Only in s. gs. *dasra* (Mar. *dasrū*) does the original *daśa* survive. In s. gs. *coudū* and *solū* the survival of *-d-* and *-l-* is due to MI-A. *-dd-* and *-d-* or *-l-*.

§ 242. To express numbers containing "nine" in the unit's place the form "less than one", e.g. s. gs. *ekūṇa* (in "nineteen" however *ekn-čikūṇa*), x. nx. gx. *yekūṇa*. Sk. *ekona-*, is used with the multiples of "ten".

For the other numerals full etymology will be given in my *Comparative Glossary* with comparative notes. It is sufficient to note here that in the case of "seventy" *sattari*, we get in composition a form like *stari*: *byūstari*, etc. For x. *nōi*, gx. *nōi*, s. gs. *nāti*: in addition to x. *nored*, g. gs. *nāvuda* we have to refer on the one hand to Mar. *nāvudā* and on the other to Pañj. *Hiadli nāre*, Sindhi *nāre*, Beag. *nabbā*, Oriya *nābe* etc.

§ 243. In the case of "thousand" we have both *sasra* or *hajr* as borrowed from Persian (see Fr. Stephens, ap. cit. § 81 and Appendix p. 180)

Fractions of a quarter more or less are respectively expressed by s. gs. *anū*, x. nx. gx. *torū* and s. gs. *pāṇa*, x. gx. nx. *pāṇip* added to the nearest integer, deriving from Sk. *sapūda-* and *pūdonā-*.

Ordinals

§ 244. Beginning with the numeral for "five" Konkani forms its ordinals by the addition of the suffix -vo: *pāñc̄-vo*, *sūt̄-vo*, *o(h)-vo* etc. For the first four numerals, however, as in Sanskrit, we have different formations for the ordinals.

The origin of -vo is to be traced to Sk. -ma.ka): *pāñcama(ka)-* etc.

For the first four numbers we have the cardinals as follows:

s. ga. *pañlo*, *dusro*, *tisro*, *čoutho*, x. nx. gx. *pāñlo*, *dusrō*, *tisrō* etc.

s. ga. *pañlo*, x. nx. gx. *pañlo*, goes back to late MI-A. *pah-illa-ka*, OI-A. **proth-illa-ka* of Sk. *pratha-ma*. Besides these forms Konkani uses the word *surve-čo* n. nx. gx. *ād-čo*, etc. meaning "belonging to the beginning, first, foremost."

The words *du-sro*, *ti-sro* show a suffix in MI-A. *-*sara-a* (in flexion *-*sara-o*). In this connection reference may be made to Chatterji, *op. cit.* p. 700 and Saksena, *Evolution of Awadhi*, p. 156.

s. ga. *čou-tho* corresponds to Sk. *catur-tha-ka*.

PRONOUNS

§ 245. The history of the pronouns in any NI-A. language shows an interesting development, for here the phonetic weakness of the words is most marked, and in consequence new forms have to be introduced in order to make the meaning or intention of the speaker clear to the audience. Among the chief characteristics we may mention the preservation of the initial syllable intact, having relation to one or other of the OI-A. or MI-A. forms. The disintegration of the sound elements in these cases is characteristic of the frequency of employment.

Personal Pronouns

§ 246. The personal pronouns of the first and second person show a considerable variety of forms in MI-A. In Konkani however, as in other NI-A. languages, the forms show a simplicity of pattern, and are closely allied to nominal flexion.

First Person Pronoun

§ 247. The forms are:

sing.

Direct	s. ga. <i>hāt̄(o)</i> ,	plur
	x. <i>āt̄</i> , gx. <i>hāt̄(a)</i>	s. ga. <i>āmī</i> , x. <i>āmī</i> , gx. <i>āmī</i>

Obliqua s. ga. *mā*, x. x. *mā*

s. ga. x. gx. *ām*

But the variety of forms we get for individual cases should be noted here.

For Instr. we have a. ga. *hāt̄ē*, x. *āt̄ē*, in addition to *majjānē*, gx. (Arte § 106) *mājyān*, in the sing. and a. ga. and s. ga. *āmī*, *āmī-cyān*, gx. *āmcyān*, in the plur.

For the genitive we have s. gs. *majjē* (gs. *mejjē*), n. nx. gx. *mōjē*, *mojo* in the sing.

The dir. *hāv(a)* goes back to Sk. *ahakam* (already *hage* in Magadhi) and *ūmmī* to Sk. *asmebhīḥ*: Pk. *amhehīm*.

The instr. *hāv-ē* regularly corresponds to Sk. *ahakena*, i. e. as if *hāv* itself form the base from which the inst. in -ē is derived.

The gen. *majjē* corresponds to Sk. *mahyam*, Pk. *majjham*, with the -ka- extension, used regularly in the genitive sense (see e. g. the form *mahyam pītū* in the *Mahābhārata*¹).

The extended form in *majjāṇē*, *mājjāṇ* follows regularly from the adjectival nature of the genitive form, which is really an adjective of appertinence. This applies equally to the plural form quoted above.

The postpositions are regularly applied as in the case of nouns, except in the case of forms quoted above. Thus *ūm-kū*, *ūm-cē*, *ūm-gēr*, *ūm-gelo* etc. in the plur. and *mū-kū*, *ma-gelo*, *ma-gēr* etc. in the last two of which the vowel of the oblique sing. is reduced. The postposition -ēr is applied to the gen. form *majjē-* as *majjēri*, x. *mōjēr*.

Second Person Pronoun

§ 248. The forms are.

	sing.	plur.
Direct	s. gs. <i>tu</i> , nx. x. gx. <i>tu</i>	s. gs. <i>tummi</i> , x. nx. gx. <i>tumī</i>
Oblique	e. gs. x. nx. gx. <i>tu</i>	s. gs. x. nx. gx. <i>tum</i>

For the instr. corresponding to *hāvē* we have *tūvē* or *tūvē*, formed directly from the direct base.

For the gen. we have *tujjē* x. nx. gx. *tujē* in the sing. The extended instr. *tujjāṇē*, or gx. *tujjāṇ* is regularly formed from this base.

The direct *tu* goes back to Sk. *t(u)vām*, Pk. *tumām*, and the plur. *tummi* traces its origin to OI-A. **tuṣmebhīḥ*, MI-A. *tumhehīm*.

The gen. form goes back regularly to MI-A. *tujjha-* based on the analogy of *majjha-*.

As in the above case of the first person pronoun, the postpositions are applied to the second person pronoun also, and similar inflected forms result.

¹ I am indebted to Dr. V. S. Sukthankar for the reference below: Citt. Edn. 1. 47, 5:

*yathā tena pītū mahyam pītūvān dogdho vīḍyāś
(v. 1. pītūmukam; pītū matu)*

Third Person, Remote Demonstrative and Correlative Pronoun

§ 249. While the first and second person pronouns separate themselves from the ordinary group of adjectives in not having different forms for the three genders, the other pronouns agree with this class by having separate forms for the three genders.

sing.

plur.

Direct	masc. <i>to</i> , fem. <i>ti</i> , neut. <i>te</i>	masc. <i>te</i> , fem. <i>tyo</i> , neut. <i>ti</i>
Oblique	masc. } <i>tā</i> , fem. <i>ti</i> neut. }	masc. } neut. } <i>tā</i> fem. }

Thus the distinction between masc. and neut. is only in the direct case, and between masc. and fem. in the direct sing. and plur. and oblique sing. only. The regular postpositions apply to oblique forms given above, as in the case of substantives or adjectives.

The origin of the direct forms is to be traced to the oblique in OI-A. and MI-A. forms *tasya* : *tassa* from which the regular oblique forms are obtained. The *-o* of the masc. form and the *-e* of the neut. show that all the Konkani forms derive from the *-ka-* extension of the corresponding OI-A. forms.

As in all modern I-A. languages the third person is also used as the remote demonstrative pronoun for which there are no separate forms. It is also used as the correlative pronoun.

Proximate Demonstrative Pronoun

§ 250. The forms are :

sing.

Direct	masc. <i>ha</i> , fem. <i>hi</i> neut. <i>he</i>	plur.
Oblique	masc. neut. <i>hā</i> , fem. <i>hi</i>	masc. fem. neut. <i>hā</i>

As above, these forms derive from the *-ka-* extension of OI-A. *esa-*, or more possibly from Vedio *asaka'*.

All the postpositions employed with nouns are also used with this pronoun.

Relative Pronoun

§ 251. The relative pronoun *jo, ji, je* (Sk. *ya-ka-*) gives the following scheme :

* Continued from the Annals Vol. XX Part (1) p. 48.
16 [Annals, B. O. R. I.]

	sing.	plur.
Direct	masc. <i>jo</i> , fem. <i>ji</i> , neut. <i>je</i>	masc. <i>je</i> , fem. <i>jye</i> , neut. <i>ji</i>
Oblique	masc. neut. <i>ā</i> , fem. <i>ji</i>	masc. fem. neut. <i>jā</i>

Father Stephens (*Arte*, § 91) records for the fem. obl. plur. the form *ji* (i. e. in his transcription: *zī*).

§ 252. Father Stephens (*Arte*, § 93) quotes also the following oblique forms:

	sing.	plur.
<i>to</i>	fem. <i>tie</i> , neut. <i>teā</i>	fem. <i>tia</i> , masc. neut. <i>tea</i>
	masc.	
<i>ho</i>	fem. <i>hie</i> , masc. neut. <i>hya</i>	fem. <i>hia</i> , maso. neut. <i>heā</i>
<i>zo</i>	fem. <i>zie</i> , masc. neut. <i>zea</i>	fem. <i>zi</i> maso. neut. <i>zea</i>

Interrogativa Pronoun

§ 253. The forma are:

	sing.	plur.
Direct	maso. <i>kōṇu</i> , fem. <i>kōṇi</i> , neut. <i>kōṇa</i>	maso. f. neut. <i>kōṇa</i>
Oblique	maso. <i>kōṇū</i>	maso. f. neut. <i>kōṇā</i>

For the Instrumental we have for all genders and numbers the form *kōṇ-ī*.

Observe that the difference in gender so far as this pronoun is concerned is the least, now surviving in the direct case only in s. gs. and old gr. as given by Father Stephens. In all other dialects the distinction is lost.

The origin of this form is to be traced to *Apahremīśa karayu*. On its cognates in Pali and other languages see *L'indo-aryen*, p. 202.

Reflexive Pronoun

§ 254. The forma noticed are:

	sing.	plur.
Direct	s. gs. : m. f. n. <i>āpāṇa</i> — x. nx. <i>āpūṇ</i> —	s. gs. m. f. n. <i>āp(p)āṇa</i> x. nx. <i>āpūṇ</i> —
	gx.	gx.
	<i>āpāṇa</i> or <i>āpūṇ</i>	<i>āpāṇa</i> or <i>āpūṇ</i>

	sing.	plur.
Oblique	s. gs. x. nx. <i>āpṇū</i> — gx. <i>āpṇyū</i> —	s. gs. nx. x. <i>āpṇā</i> gx. <i>āpṇyā</i> —
	gx.	gx.

For the instrumental sing. form, we have, in addition to the usual pronominal form *āpṇī*, *āpṇā-tē*.

For this genitive we have two types of the -lo forms: *āppūl-lo* and *āp-lo*.

Like cognate forms in all NI-A. languages Konkani *āp'(p)āca* is derived from Sk. *ātman*, Pk. *appā*,¹ *atī* through the genitive in MI-A. *appāno* in sing. and *appānam* in the plur.

Prenominal adjectives

§ 255 From the relative, demonstrative and interrogative pronouns we have the following adjectives: *jīl-lo*, *it-lo*, *tillo* and *kit-lo*.

Konkani s. gs. *keddo* x. gx. ux. *kedo* corresponds to Marathi *keighā*, deriving from MI-A. *kevaddhāa*—(cf. *L'indo-aryen*, p. 203).

Similar to *jīllo*, *til-lo*, *kit-lo* and *it-lo* we have s. gs. *jas-lo*, *laslo*, *kasto* and *oslo*.

CONJUGATION

§ 256. The verbal system of Konkani, like the nominal system, is based largely on a simplification of the OI-A. and MI-A. systems, both in phonology as well as in morphology. Already in Sanskrit the Subjunctive had disappeared and the complex Vedic morphology of the verbs into the present, perfect and Aorist systems with modal forms was limited only to the present system. But certain features lost in the classical Sanskrit stages were preserved in the early MI-A. dialects, and these archaisms are seen in many NI-A. languages in the North-West of India. For these survivals see *L'indo-aryen*, pp. 237-38. The nominal phrase system had already replaced the earlier Vedic verbal system in the Epic ages under favourable circumstances and the only living system of the verbal forms consisted of the Indicative of the present and Future and the Imperative of the present.

As a result of this gradual change the NI-A. verbal system is based on two groups of forms. (1) a group which may properly be called the verbal group, resting on the present system of OI-A. and (2) a group comprising nominal forms more or less dependent on the above group.

¹ MI-A. *appa-* is to be traced to the *abhinidhāna* doctrine of the Pratiśākhyas which gives the insertion of the stop corresponding to the nasal in group stop + nasal. Thus Sk. *ātman* must have been pronounced as **ātpmān* > **ātpman* > MI-A. *appa-*

For a general survey of the verbal themes in Marathi see Jules Bloch, *Formation de la langue marathe*, § 228 ff. (pp. 225ff) and for New-Indo-Aryan, *L'indo-aryen*, pp. 238ff.

Themes

§ 257. The MI-A. verbal themes depend on the following two systems of OI-A: 1° The present system on which is based the present and future indicative, the present imperative, the present participle and the infinitive; 2° The past passive participle.

§ 258. The roots of Konkani are either active or passive in sense, the passive being intransitive and the active being transitive. Roots have a simple as well as a causal form. The three sources of the verbal bases are: (a) Present active bases, (b) Present passive bases and (c) Past passive participles of OI-A.

§ 259. As in Marathi (*La langue marathe*, § 329) only two verbs in Konkani have conserved traces of the old alternance between the strong and weak stems: *mar-ta*, *kar-ta*; *me-llo*, *ke-llo*. On this analogy other themes derived from OI-A. bases in -*t* show similar alternance: s. gs. (*whart*) : *thello* (OI-A. *apa-hy-*)

Elsewhere the opposition between the themes is maintained by suppletism:

s. gs. *ta-tta*, inf. *tocūka* "to go" ppp. *ge-llo* (OI-A. *gata-*)
(OI-A. *vr̥-tya-*)

s. gs. *āsūka* "to be" (Sk. *ākṣeti*)¹ *jā-llo* (*jāta-*)

§ 260. When the Konkani theme is based on an earlier verbal base, it is generally that of the present. Of the traces of the different classes of verbal bases we have themes with the suffixes -*a*: *khā-uñk* (*khādati*), *khan-uñk* (*khanati*), *mar-uñk* (*marate*), *bandsük* (*upa-vitati*), etc.

Themes with the suffix -*aya*: s. gs. *uḍḍūka* (*uḍḍayati*), *kāppūka* (*kalpayati*), *čābbūka* (*carayati*), *māggūka* (*mūrgayati*), etc. In general all causatives belong to this class.

Themes with the suffix -*ya*: s. gs. *ubjalū* (*ul-padyate*), *nāñr-cuka* (*nglyati*), ns. ngs. *māññūka* (*manvate*), etc. Under this category come all the passive verbs of OI-A.: s. gs. *dissūka* (*dr̥-yate*), *tocūka* (**vr̥lyate*), etc.

¹ BSOS. 8. 795-812.

Thomes with a nasal: s. gs. *jāñ-tā* (*jāññāti*); *bāñd-tā* (*bāñdhāti*, *badhñāti*), *vind-tā* (MI-A. *vindha-i*, OI-A. *vyadh-*), *bindūka* (MI-A. *chinda-i*, OI-A. *chid-*).

In the case of s. gs. *bhētūka* (OI-A. *bhētum*) we have a base deriving from the infinitive, just as in *jāgaytā* (OI-A. *jāgrat-*) we have one from the present participle.

§ 261. A very large number of Konkani verbal bases are derived from the past passive participle of OI-A.: s. gs. *bhūg-ūka*, *bhūgg-ūka* (*bhagna-*), *lāggūka* (*lagna-* or *lagyate*) *sukk-ūka* (*sukha-*), *kūl-ūka* (OI-A. *kṛṣṭa-*; MI-A. *kāḍha-*), *ghūl-ūka* (*ghṛṣṭa-*) etc.

Some of these, like s. ga. *lāgg-ūka*, may be derived alternatively from the present passive base or the past passive participle, but in the active voice. A majority of these verbs are intransitive in nature, but a few exceptions like *kūl-ūka*, *ghūl-ūka* are transitive in character.

§ 262. From the nature of its derivation many a verbal theme shows a semantic gradation: s. ga. *ghūl-tā* "churns" in opposition to *ghās-tā* "polishes". Similarly *mār-tā* (*marate*) "dies" in opposition to *mār-tā* (*mārayati*) "beats".

§ 263. The causatives are formed in several ways. The example quoted in the preceding paragraph shows an exceptional formation with a definite semantic change in the root meaning itself and cannot be brought under the system of causative formation in Konkani. The chief characteristic is the *-aya-* morpheme which becomes *-ava-* in the infinitive formation, added on to the simple forms.

1°. With *vrddhi* of the radical vowel of the simple root and the morpheme *-yo-*: s. gs. *pad-tā*: *pāday-tā* (OI-A. *palati*, MI-A. *padā-i*); naturally the *vrddhi* affects only the radical *-a-*.

2°. By the simple addition of the *-aya-* morpheme without any change in the radical vowel: *bas-tā*: *basay-tā* (*upa-viśati*); *mār-tā*: *māray-tā* (*mārayati*); *kar-tā*: *karay-tā* (*karoti*: *kārayati*); *cor-tā*: *coray-tā* (OI-A. *corayati*), *tuk-tā*: *tukay-tā* (*tulayati*), *vik-tā*: *vikay-tā* (*vikri-*).

3°. In a few cases the morpheme *-aya-* is replaced by the Saoskrit causal base of *kr-*: *kāraya-*: *bas-tā*, *basay-tā*: *bas-kāray-tā* (*upa-viśati*); *nidd-a-tā*, *niddā-y-tā*: *nid-kāray-tā*; *u(t)āy-tā*: *u(t)āray-tā*: in this case we have already the *-ayo-* morpheme in

the simplex, and the causativa is formed with the morpheme *-kāroya-* added on to the original radical *ut-* (Sk. *utthā-*, Pk. *utthā-*). Similarly we have s. gs. *ubro-tō* : *ubra-kāray-tā*, "stands" "causee to stand".

4°. In the case of themes ending in vowel in MI-A. and Konkānī, we have the morpheme *-vaya-* instead of *-oya-*; e. gs. *khā-ttā* : *khā-vay-tō* (*khād-*) ; *pi-dā* ; *pi-vay-tō* (OI-A. *piba-* MI-A. *pia-*).

5°. Father Maffei (p. 133) says that of the verbs ending in *ñ* (i. e. in our system *ñ* through OI-A. *-m-*) some are made causative by adding *-dāi* and changing the *ñ* into *u* : *ngx. x. dāuñ* "to run" ; *dāuñdāi* "cause to run". This statement is due to misunderstanding the nature of the verbal themes. In such cases we have denominatives from nominal extensions of the primitive verbal bases. Thus s. gs. *dhāñtā* ; *dhāvay-ta* (rather a rare formation) may be opposed to s. gs. *dhāv-dā-y-tā* which is a denominator of s. gs. *dhāvāñdi* f. the act of running. It has nothing to do with the morphems *-ād-*¹ of Gujarati or *-ār-* of Sindhi. The suffix *-vāñdi* (Sk. **vñnda-ka*, **vñnd-i-kā*) is similarly added to OI-A. *bhrom-*, s. gs. *bhōv-* and we have *bhōv-vāñdi* "the act of moving round, walking, strolling," whence are derived Kon. *bhōv-tā*, *bhōv-oy-ta*, *bhōvāñdā-y-tā*. The denominative feature of the examples quoted above are beyond suspicion.

6°. A few verbs borrowed from Kannāda follow the Kannāda pattern for causal formation : s. gs. *baraitā* : *barsay-tū*, old gr. (Fr. Stephens, § 119) gives on this pattern the OI-A. verb *bhogtā* *bhōgōssita* corresponding to s. gs. *bhog-tū* : *bhoggay-tū*.

§ 264. In such cases where the simplex itself is in appearance a causativs, a. g. s. gs. *jāg-ay-ta* "awakens," we have the true simplex in a derived form : *jāgtātā* "wakes up."

In the formation of the causativa bases above I have given the normal indicative present form instead of the usual infinitive to understand better the morpheme which transforms the simple base into the causative. Rungal in his *Gramatica da Lingua Concani* prefers to treat in a very meagre and cursory fashion

¹ In s. gs. *bhātīñ*, x. *bhāyettā* : *bhīñgātā* we have perhaps the same phenomenon as in Gujarati and Sindhi, for the nominal form is s. gs. *bhādī*. This is probably a borrowing in Konkānī. Again in the s. gs. forms *pind-tū* : *pindāy-tā* we have the morpheme *-ay-*, i. e., *-ar-ay-*

(p. 172, §§318, 319) the denominatives and causatives, and gives the infinitive ending *-unc*, *-unc*, (our *-unk* or *-omk*) for denominatives and *unc* (our *-unk*) for causatives. Other grammars of Konkani also use the infinitive forms to illustrate the derivation of themes.

§ 265. The regularising process in the dialects of Konkani may be illustrated very well indeed by a study of these causal formations. A few examples will suffice here. Corresponding to the first type of causatives in new Indo-Aryan which is characterised by the *gunasing* of the radical vowel (see *L'indo-aryen*, p. 243) we have Hindi, Marathi, Kashmiri *mar-* "to die"; *mär-* "to heat" found also in the dialects of Konkani. But in the following cases we have the regular forms:

Mar. *tuṣ-nē* : *toṣ-nē* corresponds to s. ga. *thuṇṭi-lā* : *thuṇṭi-ay-lā*.
 Hindi *chuṭ-nā* : *choṭ-nā* " *suṭ-lā* : *suṭt-ay-lā*.

Similarly corresponding to the second type of causatives (*L'indo-aryen*, p. 244) we have in

Hindi <i>ukh-nā</i> : <i>sukhā-na</i>	hut in Konk. s. gs. <i>suk-tā</i> : <i>sukk-ay-tā</i>
<i>pak-nā</i> : <i>pakū-nā</i>	<i>pik-tā</i> : <i>pikk-ay-tā</i>
<i>būj-nā</i> : <i>bajā-nā</i>	<i>vūj-tā</i> : <i>vūjjay-tā</i> etc.

Thus both types have merged in Koñkapi and examples like *pad-ta*: *päd-ay-ta* are rather illustrations of the two processes coming together for normalizing the causative formation.

Flexion

§ 266. It is interesting to note here that s. gs. have simplified greatly the regular flexion of verbs corresponding to the Christian dialects. Instead of the distinct personal designations belonging to the three persons s. gs. have generalized them into a normal form for the plural and two only for the singular-first: second-third.

The Present Indicative or Historic Present in Koikani dialects.

§ 267. The desinences of OI-A. for the present indicative have survived up to the new Indo-Aryan stage giving us the normal inflexion in the new I-A. speech. The following table of correspondences of these desinences will make their connexion clear:—

OI-A	MI-A.	Apabhrāṁśa	Koṅkani
Sing. 1 -āmi	-āmi	-āni, -avi, -āū	-ā (s. gs. x. nx. gr.)
2 -asi	-asi	-asi, -ahi	gr. -āsi, x. mgx. -āi
3 -ati	-ātī	-ātī	-ā (s. gs. x. nx. gr.)
Plur. 1 -āmāh (āmo)	-āmo	-āhū	x. nx. gr. -āū, s. gs. ātī
2 -atha	-aha	-aha, -ahū	ogx. -āth, x. nx. -ātī, s. gs. -ātī.
3 -anti	-anti	-anti, ahī	ogx. s. gs. -ātī, n. nx.

Thus we have in Koṅkani:

Sing.

- 1 x. nx. gr. zātā, s. gs. jāl(t)āū
- 2 ogx. zātāsi, x. nx. gr. zātātī,
s. gs. jāl(t)āū
- 3 x. nx. gr. zātā, s. gs.
jāl(t)āū

Plur.

- 1 x. nx. gr. zātā s. gs. jāl(t)ātī
- 2 ogx. zātātī, x. nx. gr. zātāt,
s. gs. jāl(t)ātī
- 3 ogx. zātātī, s. gs. jātātī, x. nx.
gr. zātāt

From the root meaning "to be" we have:

Sing.

- 1 gr. x. nx. āśā, s. gs. āsā
- 2 ogx. āsāsi, x. nx. gr. āsai,
s. gs. āsā
- 3 gr. x. nx. āsā, s. gs. āsā

Plur.

- 1 x. nx. gr. āsātū, s. gs. āsātī
- 2 ogx. āsātī, x. nx. gr. āsāt,
s. gs. āsātī
- 3 ogx. āsātī, s. gs. āsātī,
x. nx. gr. āsāt

§ 268. From the two examples quoted above we see clearly both the relationship and the difference between Koṅkani and Marāṭhī. In old Marāṭhī the desinences are directly added to the verbal base in opposition to the participial base of modern Marāṭhī in -t. In Koṅkani, already during Father Stephen's time, the participial base in -t had replaced the regular base, and the desinences were added to this base. The only partial exception to this is the root "to be", s. gs. āsātū, x. nx. gr. āsātūk, in the singular where the direct root is adjoined to the terminations.

In the plural formation we have for the first person gr. nx. āsātū in addition to āsātū, s. gs. āsātī in addition to āsātī; these alternative forms show continuity of action in addition to the present indicative sense. In the case of all other verbal bases the participial theme replaces the simple indicative base of the present. Alternatively if a -t- be affixed to the desinences quoted in the preceding article, we get the desinences of the present added to the simple root.

§ 269. *Notes on the Desinences of the present.*—From the phonological point of view there is some difficulty in explaining the first person sing. and plur. terminations. A possible suggestion has been made by Julius Bloch (*L'indo-aryen*, p. 247) that these may have been affected by the pronoun of the first person *haū*. Thus Konkani -ū is connected with Panjabi and Sindhi -ā, resulting perhaps from the premature dropping of the final -i of OI-A. -āmi (*La langue marathe*, § 235, p. 234). For a slightly parallel but different explanation see Louis H. Gray: Observations on Middle Indian Phonology. *BSOS*. 8. 567ff.

In the second person sing. gx. -āsi or -asi we have the survival of O & MI-A. -asi, whereas in x. modgx. nx. -āi (*-a-ai) we have the Apabhramsa ending -ahi. Similarly in the plur. form old gx. of Father Stephens preserves the archaic -atha, lost elsewhere. The x. nx. modgx. s. gs. -āt(i) for the second person is clearly taken over from the third person plur. form. In s. gs. this has replaced both the first and second person endings.

The participial themes of Konkani differ from the corresponding themes of Marathi in that the inflexion does not show any differences of gender which characterise Marathi.

§ 270. For a discussion of the forms of the Present Indicative in modern I-A. languages see Bloch, *La langue marathe*, § 238 (p. 236ff.).

Imperatives

§ 271. The terminations of the Imperative in Konkani are as follows:—

Sing.

- 1 old gx. mod. gx. missing, (Maffei, p. 109) -un-gi
- 2 old gx. s. gs. -i, x. gx. nx. zero
- 3 old gx. and mod. gx. -ū, x. -ū-di s. gs. -o

Plur.

- old gx. s. gs. -ū-yā, x. -i-ū
- old gx. -yā, s. gs. -yā, x. -i-ū, gx. -āt, s. gs. -āt;
- old gx. -ānti, mod. gx. -ū, x. -āndi s. gs. -oti

Characteristically the first person imperative is never used in Konkani dialects except in Maffei's Grammar in the singular, but the plural is attested in all the dialects. The plural appears to be connected with the optative ending, of Pali *vatteyyam*, *valleyamho*, or *-yyāmo*.

The second person singular in s. gs. and old gx. -i is connected with OI-A. -(d)hi, which has already become -i in Apabhrañña cf. Alsdorf, *Hariyamśapurūpa*, p. 169). The zero grade in x. nr. mod. gx. expresses the OI-A. and MI-A. -ā as in gācchā. The old gx., s. gs. -yū is in analogy with the first person plural form, this nasalisation disappearing naturally, being connected only with the first person.

The third person sing. old and mod. gx. -ū, s. gs. -o is derived from OI-A. -ati, MI-A. -au. This nasalisation in the Christian dialects perhaps derives from the plural -antu of OI-A. preserved by them in the form -ūnt(e). In s. gs. -oli we find reminiscences of Marāṭhi -ot, -ūt, e.g. *La langue marathe*, p. 237.

§ 271. The usages of the Future in Kōkāpī are as follows:—

Sing.

Plur.

1. old gx. s. gs. -īnā, x. -ān, gx. -īn	old gx. -ū, s. gs. -ū, gx. -ū
2 old gx. -ītī, s. gs. -īt, x. nr. gx. -īt	old gx. -ītīhā, s. gs. t. nr. gx. -ītī, -ītāt, old gx. ītīhā
3 old gx. s. gs. -īta, x. -īt, gx. -īt	old gx. -ītī, s. gs. , x. nx. gx. -ītī

Notes on the terminations:— 1^o sing. -īn(a) corresponds to Marāṭhi -īn, and x. -ān corresponds to Mar. -en; the final -n is believed to be -l after a nasal vowel, Bloch, *La langue marathe*, §§ 72, 240, a -i which characterises the entire future formation in Marāṭhi. The plur. -ū, seen also in the present indicative and imperatives, is parallel to Marāṭhi development, depending partly upon the confusion existing between these three senses and partly upon the absolute form in -ūnu.

2^o sing.: the -i form of Mar. is conspicuous here by its absence, as in the remaining persons, but resembles the Mar. form in other respects. The plur. is quite regularly formed from the significative future of OI-A. with present termination.

3^o sing.: x. -īt, gx. -īt and old gx. s. gs. -īta, though allied to Mar. terminations, sing. -ītī, plur. -ītīl, present some difficulty. The plur. differs from the sing. by the participial -t.

§ 272. In addition to the forms studied above Konkani gives a second type of future formation based upon the present participle. Father Stephens, § 152: *sodilūlo*, Father Massei, p. 108: *nidlu-lo*, Rangel, p. 113: *kūḍlolo* oto, showing the present participle *l* + personal endings or suffixes (masc. fem. or neut.). This usage is current in all Konkani dialects: s. gs. *hārā rat-lo* maso. *rat-li* fem. "I shall go".

§ 273. Father Stephens, § 154, gives another future formation: *hārē*, (*tūtē*, *tānnē*), *jarī sodilō*, *-i*, *-ē*, but its usage is not clear. The contingent future mentioned by Father Massei, p. 108, *nid-lo-āstolō*, corresponds a. ge. *niddatā-śilō* which is in effect *niddat-ūśilō* "I would have slept, I might have slept." Other forms are in effect not simple but compound tenses used in modern Indo-European languages of India or Europe.

Imperfect or Past

§ 274. The terminations of the Past are as follows:

maso.	fem.	neut.
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Sing. 1 s. ga. x. gx. <i>-lo</i> ,	o. gs. x. gx. <i>-li</i>	s. gs. x. gx. <i>-lo</i>
2 s. ga. <i>-lo</i> , x. <i>-loī</i> ,	.. <i>-li</i>	s. ga. <i>-lē</i> , x. <i>lē</i>
gx. <i>-loī</i> ;		

3 s. ga. x. gx. <i>-lo</i> :	s. gs. x. gx. <i>-li</i>	s. ga. x. gx. <i>-lē</i>
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Plur. 1 s. ga. <i>-li</i> , gx. <i>-lēu</i> ,	For all genders.
x. <i>-lyāū</i>	

2 s. ga. <i>-le</i> , (maso.)	For all genders.
- <i>li</i> , gx. <i>-lyāth</i> ,	
x. <i>-lyāt</i>	

3 s. ga. { <i>-le</i>	e. gs. <i>-li</i> , <i>-lyo</i> ,	s. gs. <i>-li</i>
x. gx. {	s. gx. <i>-lyo</i>	x. <i>-li</i> , gx. <i>-li</i>

Notes on the terminations.—The Brahmin dialects s. ge. etc. do not show any personal terminations except in the first singular *-ō* of the masculine. The Christian dialects, however, show them in the second person sing. and plur.

§ 275. The *-la* suffix goes to the MI-A. group of suffixes *-alla-*, *-illa-*, *-ulla-*, marking in new I-A. primarily the past passive participle so far as Mar. and Konk. are concerned. Two types are seen in Konkani: (1) The suffixes are added on to the simple root: x. *nid-lo*, s. gs. *nidda-lo*; (2) the suffixes are added to the participial base: x. *nid-lū-loī*, s. gs. *niddatā-lop*, old gx. *sodilū-lo*, etc.

The terminations added to the simple verbal base give us the completed action, while those added to the participle base give us the duretive past. The difference may easily be compared to that existing between English 'He slept' and 'He was sleeping.'

The syntactic difference between the transitive and intransitive may easily be gathered from the following examples in s. gs. -hāva niddalō 'I slept,' -niddalā-īō 'I was sleeping'; hāva tākkā sodiā-īō 'I was seeking him', hāvē tākkā eodlo 'I sought him out.' The entire problem will be discussed in detail in the section dealing with Syntax below. For a treatment of this subject connected with Marāthī see Bloch, *La langue marathe*, pp. 249-253.

§ 276. In addition to the Imperfect and Past tenses discussed above, Konkani has a Perfect and its terminations are as follows:

Sing.	Plur.
1. s. gs. x. -ta (m.), -lyā (f.), -lā, -lā (n.)	x. -lyāū, s. gs. -lyātī (mf.)
2. s. ge. -lā (m.), -lyā (f.) -lē (n.) x. -lāi (m.) -lyāi (f.), -lyai } 3. s. ga. x. -lā (m.), -lyā (f.), -lā, -lā (n.)	s. ge. -lyātī, x. -lyāt (mf.) s. ga. -lyātī, x. -lyāt (mf.), -lyānt (n.)

The significance of this form may best be understood by the English equivalent 'I have loved.' 'I have done,' etc.

The origin of these terminations is the same as of the past or imperfect, the difference so far as x. dialects go being seen in the colouring of the vowel, -o going with the Imperfect and Past, -ā going with the Perfect.

§ 277. Corresponding to this Perfect, we have a Past Perfect obtained by adding the -ta suffixes to the oblique of the past passive participle: gello, gellelo 'gone,' 'had gone'. The terminations for the x. dialect are given by Father Maffei on p. 88 of his Grammar. For the old gx. forms see Father Stephens, § 128, p. 39.

In the case of the Perfect the -ā colouring is due to contamination with present participial endings: s. gs. karīā etc.

Observe also that e. g. have one form for the three plural endings, and have no terminations for the second person singular corresponding to those seen x. gr. and other Christian dialects.

Optative

§ 278. The optative forms are an interesting survival in the dialects of Konkani, having the following terminations:—

s. ga. -ys(də), x. -iys(t).

Examples: s. ga. *koryeda*, *vacyeda*, *muryeda*, etc. 'may do, may go, may beat'; x. *zāyyet*, *ūssāyet*, *nid-iyet* 'may happen, may be, may sleep' in the sense of permission or allowance.

The origin of this formation which is the same for all persons and numbers in all the dialects, is to be traced to OI-A. *īta*, (*kurvīta*), -ēt (*gacchet*) etc. The -ya- of the optative forms is preserved in K., and the form shows an interesting semi-tatsama by preserving both characteristics of the OI-A. formation.

For a parallel development of a vocable compare OI-A. *āyatānam* with Konkani s. ga. *āydānn*, x. gr. n. *āidōn*.

§ 279. The optative or potential sense may also be expressed in old gr. by the word *pūro* added to the oblique form of the past passive participle: Father Stephens, § 137: *sodilyā pūro*.

Father Maffei gives the following forms of the potential, p. 110; 1) *nid-iyet*, 2) *nid-unk tānkā* or *nid-unk tānk ūssā*, 3) *nid-ū* (or *nid-unk*) *pūro*, respectively meaning 'it is possible or allowed to sleep, there is power to sleep' and 'may sleep.'

In s. ga. also the word *pūro* meaning 'sufficient' is utilized to express this capacity: *korū(ka) pūra* 'is able to do,' 'may do' etc. As in x. here too it is added on to the infinitive of the verb of which the optative is to be built.

§ 280. The mood of necessity is also expressed in x. by the imperative *zāi* of the root 'zā-unk' added on to the simple root or its infinitive form: *nid-ā-zāi* 'I must sleep,' *nid-unk zāi* etc. In the Brahmin dialects s. ga. we get the forms *niddomkāja*, *korkāja*, corresponding to g. *niddūnk jai*, *korānk jai*. From this correspondence it would appear that s. ga. have introduced certain phonological changes difficult of explanation. It is perhaps best to consider two alternatives: the s. ga. form *niddomkā* is the same as *niddomkāja*, and shows that the imperative *jai* has disappeared or taken the reduced form *ja*; or else we have to con-

sider the potential participia of OI-A.: *-kāryam*, MI-A. *kajjam* and NI-A. *kāj(a)* in combination with the infinitive, meaning 'it is necessary to,' 'it is incumbent upon (one) to' etc.

§ 281. Before proceeding to a discussion of the nominal forms derived from the verbal themes, it is necessary to consider here the negative verb formation of Konkani which is remarkable for its simplicity, but at the same time shows a peculiarity which is not generally shared by the other cognate languages.

In Marathi we have the negative forms of *as-ye* and *ho-ye* as follows for the present: *nāhī*, *nāhīs*, *nāhī* in the sing., *nāhī*, *nāhī* and *nāhīnt* in the plur. for the root *as-*, and *navhē*, *navhos*, *navhe* in the sing. and *navhō*, *navhū* and *navhet*, or *navhat* in the plur. for the root *ho-*. The negative construction then amounts to using these auxiliary forms with the participial forms of the major verbs: *jāt nāhī*, **-nāhīs*, **-nāhī*, etc. or the present, *jhālō* (*-i*, *-e*) *nāhī*, etc. for the past, *hoṇār nāhī* etc. in the future, *jhālō* (*-i*, *-e*) *navhatō* (*-i*, *-e*) for the pluperfect. Only in the past habitual forms we have:

sing.

Plur.

*mi hoī-nā**amhī hoī-nā**tū hoī-nā**tumhī thā-nā* or *thā-nāt**to, ti tā hoī-nā**te, tyā, ti hoī-nā* or *hoī-nāt*

in the sense 'I was not wont to become.' Here we get the forms *nā*, *nā(s)*, *nā* in the sing. and *nā*, *nā(t)*, *nā(t)* in the plural.

In addition to this type of negative construction, we have the conditional *mi na hoīō*, (*-e* fn.), *ti na hoīus* (**-as*, *-es*), *to, ti, tā* *na hoīō* (*hoti* f. *hotē* n.) and the subjunctive **-naye* added on to the infinitive, and the imperative with the form *-nako*.

In Gujarati corresponding to the present indicative *hū jāvū chū*, 'I am going' the negative construction is *hū jata* (*-i* f., *-u* n.) *nāhī*, *qme jata* (mfu.) *nāhī*. Similarly we have *hū nahi jāpū* 'I will not go' and *hū nahi jaīē* 'I shall not go,' the first expressing will and the second futurity.

Comparing the two cases considered above, we notice that Marathi has properly recognised negative forms of the auxiliary verbs which help in establishing the negative verb inflection, while Gujarati has only one form *nāhī* which is used for the same purpose, and at times, specially in optative and future forms, its equivalent *nāhī*.

In the dialects of Konkani, however, the negative of the verb 'to be' or to 'to become' has become merely the negative particle *na* to which are added the same terminations as for the verb *is-umk*:

x. *nā*, *nāi*, *nā* (sing.) and *nāu*, *nānt*, *nānt* (plur.)

old x. *nā*, *nāsi*, *nā* (sing.), *nāu*, *nāthā*, *nāti* (plur.)

s. ge. *nā*, (sing. all persons), *nāti* (plur. all persons).

The above only illustrate the present indicative. Similar forms exist on the basis already discussed above under Imperfect, Past, Future, etc. These inflected forms are added on to the simple verbal theme: s. gs. *sodda-nā*, old gr. *sodi-nā*, x. *nidanā* etc.

§ 282. The past and imperfect forms of the negative verb are as follows:

x. *nātlo* (-i, ē), *nātlo* (-i, ē), *nātlo* (-i, ē); *nātlyāo*, *nātlyāt*, *nātlo* (-yo, -i).

s. ge. *nāsilo* (-i), *nāsilo* (-i), *nāsilo* (-i, ē); *nāsile* (-i), *nāsile* (-i), *nāsile* (-i, ē).

It is clear from this that in s. ge. the forms are really those of the root *is-umk* preceded by the negative particle *na*—in addition to these forms s. gs. have the participial forms *nātli* etc. on the same analogy, but used nominally: *thaī nātli hāngā mellē* '(a thing which) was not there was found here'.

This particular type of s. gs. brings us to another variety of negative formation in old gr. Father Stephens gives another form: *na-sodi* as the equivalent of *sodi-nā*. For the past (see § 255, p. 60) he gives *na-boditlo* corresponding to s. gs. *soda-nā* *silo*, *sadi-nā* *sile*, x. *nidānātlo*. In the succeeding articles Father Stephens quotes a greater number of examples with this type of construction whereby the affirmative forms are merely preceded by the negative particle *na*.

§ 283. In the case of the Imperative, corresponding to *Malathi nāko* we have the following forms in Konkani:—

Sing.

s. gs. *nākā*

x. hx. *nākā*

old gr. *nākā*

Plur.

hākūtli

nākāt

nākāti

These are added on to the ordinary infinitive forms of the main verbal themes. s. gs. *korn* > **korn* - *nākā* > *kornakā*, but *vōcū-nākā*.

§ 284. Corresponding to Marāṭhī past habitual quoted above, we have in e. gs. the future optative: *karīś-nā*, *karīś-nāti* 'will not do, shall not do.' Father Stephens gives two series for the future: *sodinā zāśi* or *na-sodīśi*.

The negative mood of necessity is expressed by adding *-naja* to the infinitive: s. ge. *koru-naja*, *māru-naja* etc. Compare x. *niduṇā nōzō*.

In opposition of e. ge. *karīś-nā* we have also *karas-nā* in simple futurity, with which we can compare x. *nid-sonā* 'I shall not sleep.'

The optative form is given by Father Stephens for old gr. as follows: *nasodlyā pūro*; compare this with x. *nidānā zālyār puro*. In e. gs. besides the same form as in x. we have *na* and *pūrō* coming together giving a compressed form *napro* which can be similarly used: *sodlyārī napro* 'it is not enough to seek.'

§ 285. The interplay between the mere negative particle *na* acting as the negative verb and combining with *zumk* for the same purpose as in Marāṭhī, may best be illustrated by the participial forms; s. gs. *kār-nāttānā* 'while not doing,' x. *nidān-stānā* 'while not sleeping, without sleeping,' and old gr. *na-sodīānā*.

Nominal Forms of the Verb

§ 286. The most important in this category are the present and past passive participles, to which may be added the Infinitive and Absolutives as not being personal forms of the verba.

Present Participle

§ 287. The present participle in Konkani goes back to similar MI-A. forms: Pk. *tītthānto*: *tītthāntā*. The termination is *-ta* (MI-A. *-anta-ka-*): s. gs. *kar-tā* x. *nid-tā* 'sleeping' etc. When the participle is being used as an adjective we have the *-alla-ka-* extension: x. *nid-tolo*, s. gs. *niddatūlo* '(one who) is sleeping'. The nasal found in Pali masc. sing. *tītthām*, acc. *tītthāntām* is preserved in Konkani present participles used adverbially: *kārtā* *kārtā* 'while doing', etc. Oddly enough Father Stephens does not give illustrations of this form either under participles or gerundives. The only cognate form which he records (see § 248) is the adverbial *zūtānā* 'while happening,' *zūtē te* in the same

sense. Corresponding to this we have in x. *nid-tūnā*, *nid-lāstūnā* or *nid-tū astānā* 'while sleeping,' and in s. gs. *niddatūnā* 'at the time of sleeping.' Both Father Stephens and Father Massel prefer to call this form a gerund, but in reality it is the extension of the present participle. The *-nā* extension is probably to be connected with the *-lā* or *-lo* extension of Mar.-Kon., see *La langue marathe*, § 262, p. 260. Both the forms discussed above come under the category of absolute forms derived from the present participle.

Past Passive Participle

§ 288. The past passive participle of all dialects of Konkani is based on a similar formation of MI-A. with **-alla-ka-* extension (the variants of which are **-illo-ka-* and **-ulla-ka-* in MI-A.). New formations are then based on this analogy in the dialects of NI-A. Thus we have first of all s. gs. *gello*, x. nx. gx. *gelo* (**gata-allaka*, *-illaka*) s. gs. *mello* (**myta-alluka*, *-illaka*), x. nx. gx. *melo*; then forms like s. gs. *čor-tā* : *čor-lo* where the MI-A. **-alla-ka* extension is regularly added on to the present indicative base. Hence we get forms like s. gs. *śind-tā* : *śind-tē*, x. *zūp-tā* : *zūp-tē*. A remarkable form on this analogy is s. gs. *di-t(l)tā* : *di-t(l)tē*, x. nx. gx. *di-tā* : *di-tē* corresponding to Sk. (*dādūti*, *dātī*) *dāti* : ppp. (-*dāta-*, *dattā-* and) **-dītō-* and MIA. *de-tīdīppa-*.

By the further extension of this *-ta-* suffix we have the adjectival use of the past passive participle: e. ge. *nidda-lo*, x. *nid-lo* 'he, she, it slept'; s. gs. *nidda-le-to* 'he who had slept,' x. *nid-lālo*. In s. gs. we have the regular oblique of the past passive participle adjoined to this *-ta-* extension. See *La langue marathe*, p. 256 (§ 256).

By its very nature the past passive participle is both a verb and a noun. The nominal forms showing gender and its capacity to take postpositions clearly demonstrate its nominal character, while the nominal phrase system in epic and later Sanskrit, in Middle Indo-Aryan and modern I-A. dialects, has already given it a verbal character for past narration. Thus we have s. gs. *kellyē uprānītē* 'after it is done' which becomes in rapid speech

kelle uprūnīe. Similarly we have *kellyūr(t)* 'if it is done' with the locative postposition *-ūri*.

Future and Obligatory Participles

§ 289. Mention was already made of the Mood of necessity previously (see § 280 above). The genitive postposition *-čo-či* and *-čē* is added on to the simple present theme: s. gs. *kor-uka* : *kor-čo* (-i, -ē), x. *nid-uhk* : *nid-čo* (-i, -ē) 'who is to sleep' etc. Old gx. also records forms of this type: *zāñ-čo*, *āñ-čo* etc. It shows that originally the postpositional elements were added on to the infinitive forms like *zāñ-(ka)*, *korū-(ka)* etc. whence s. gs. *kor-čē* < **korucē* < early gx. *korū-čē*.

In the impersonal manner in which women address their husbands, these future and obligatory participles take the place of the present and future indicative and present imperative.

Infinitives and Absolutives

§ 290. The infinitive sign in Konkani is based upon O-IA: *-itum*, MI-A. *iuñ*, but the proper form as quoted in dictionaries and grammars is the one with the dative postposition *-ka*: x. *koruh-ka* (< **kor-uhñ-ka*), s. gs. *mūrū-ka* (< **mūr-uhñ-ka*, the nasal being lost in the normal course in these dialects, with compensatory lengthening).

A second type quite as common is the future and obligatory participle with the dative postposition: s. gs. *korcyā-ka*, *mūrcyā-ko* etc. from *korčē*, *mūrcē*. A variant of this is the dative of the genitive of appertinence formed from the simple infinitive form: x. *nid-uhñ-k* : *nid-uhñ-cyā-k* 'for sleeping, in order to sleep, to sleep.'

The future and obligatory participle in the neuter also stands for the infinitive by itself or for the act itself: s. gs. *mūrcē* 'to heat' or 'beating'; and shows a parallel development to other I-E. languages of the present day.

Absolintives

§ 291. The absolute termination in the dialects of Konkani goes back to an *ur-* form **-aunu* giving us in s. gs. (*āñ*)*nu* : *re-cūnu*, *kor-nu*; x. *-un* : *nid-un*; gx. *-unu*; *zāñunu*, *sodunu*, etc.

This suffix may be compared with old Marathi *-vauni, mod. Mar. -ūṇi. Corresponding to this we have in Sk. -tvāna, -tvānīm, MI-A. -tvānām, -tvānām, -ūṇa (< *tvāna) and later Apabhrāmī -appi(nu), -ti(nu).

Phonologically Konkani *-aunu, Mar. *-(v)auni should go back to a common origin which may be represented by *-(v)aunnu:li- or *-(v)aunnu:li; this in turn may be reconstructed from a possible Apabhrāmī *-tuṇṇyan or * tuṇṇpā or *-tuṇṇnu, *-tuṇṇni representing a contamination between the forms -tvāna and -tvānam of OI-A. For a discussion of this problem of interval -n- in Mar. -ūṇ < Pk. -dūṇa, -ūṇa see Bloch, *La Langue marathe*, p. 261, § 264.

§ 292. A second way of expressing the absolute sense is to add the suffix -ci to the present participle in the dialects of Konkani:—

x. *nid-tu-č* 'having slept' s. gs. *niddala-či*, gx. *zūlora-či*.

This suffix -č(i) is representative of Sk. -t-ya: Pk. *-ccia, the normal ending of Sanskrit absolutes of verbs preceded by prepositions.

ADVERBS

§ 293. Like the adverbs of other NI-A. languages, those of the dialects of Konkani are based on (a) nouns, (b) pronouns, (c) older adverbs or (d) adverbial expressions.

(a) Based on nouns: s. *taggi*, ns. *beggi-*, Kan. (*bēga-*) x. gx. *teg*, etc.

(b) Based on pronouns: e. g. *kaśsi*, *taśsi* (< Sk. *ka-*, *ta-*) etc.

(c) Based on older adverbs: s. gs. *āji* (Sk. *adya*), etc.

(d) Based on adverbial expressions: under this category may be included the older adverbs with case forms made from nouns or adjectives: s. gs. *phāyi* (Sk. *prabhāte*), *kāli* (Sk. *kalyam*), etc.

§ 294. Among the chief types of adverbs may be mentioned adverbs of time, adverbs of place, adverbs of manner and a few miscellaneous adverbs.

Below are listed a few of each in the several dialects of Konkani.

Adverbs of Time

s. gr.	old gr. of Father Stephens	mod. gr. nx	x.
ājī "today"	ājī	āz	āz or āj
ātā "now"	ātā	ātā	ātā
kūlī "yesterday"	kūlī	kōlī	kōlī
phālī "tomor- row"	phālī phāūsōi	fālyā	fālyā
pairī "day be- fore yesterday"	pairī	pāir	pāir
āverī } "two daye"	āverī	ātēr	
āverā } after tomorrow or before yester- day"			
porū "last year"	porū	porū	porū
kednā "when"	deunā	kednā	
ājūnī "up to now"	deunū	deunū	

Adverbs of Place

s. gr.	old gr. of Father Stephens	mod. gr. nx	x.
hāngā "here"	hāngā	hāngā, hōi	āngā
thāi "there"	thōi	thōi	thāi
kha "where"	khoi	khoi	khāi
mukhāri "in front"	thāngā "there"	thāngā	mukhā-
ns. vāri "above"	mukhāri	mukhār	pore
mākṣi "behind"	poisō "far, long"	pois	
hekkade "on this side"	vōris	hikde }	yevēti
tekkade "on that side"		heuśi }	teuśi
bhātāri "in side"	bhātāri	bhātār	bītār
bhāvā "out side"	bhāvārō	bhāvār	bāvār
gs. sakala "down"	sōkōlō	sōkāl	

Adverbs of Manner

s. gs.	old gx.	mod. gx. nx.	x.
kaſſi "how"			koſo
aſſi "in this way"		oſſe	oſſe
taſſi "in that way"		taſſe	taſſe
riŋgađa "separately"			riŋgođ

Miscellaneous Adverbs

s. gs.	old gx.	mod. gx. nx.	x.
illeyka "way"			kilyāk
ānikai "still as yet"		kilyāk	kilyāk

CONJUNCTIONS

§ 295. The following comparative list illustrates a few of the conjunctions seen in the dialects of Konkani.

s. gs.	old gx.	mod. gx. nx.	x.
āni "and"	āni	āni	āni
ki "or"	ki	ki	ki
athvā "or"	āthvā	vā	vā, vā
pupi "but"	pupa	pupi	pupi, pupi
lekkunu, n. gs. dekuṇu		dekuṇu "because, therefore"	dekuṇu
Jari "if"	zōri	zōr	zōri
tari "then"	tōri	tōr	tōri
mhaļyāri "that is to say"	mhaļyāru mhaļyāka	muṇḍe, muṇun muṇje	muṇḍe, muṇjē

§ 296. It will at once be apparent from the tables above that Konkani is largely dependent upon Old and Middle Indo-Aryan for its vocables, whether adverbs or conjunctions.

Before proceeding to the section of syntax we shall consider below in brief the nominal formation of Konkani.

Nominal Formation

§ 297. Practically all the suffixes used in the formation of nouns are derivable from Indo-Aryan sources. A few are derived from Persian, Arabic or Dravidian sources, but are chiefly restricted to loan-words or learned borrowings.

The Primary suffixes are added on to verbal bases for the formation of substantives. The other suffixes are secondary in nature added on to (a) substantives for forming substantives, (b) adjectives for forming abstract substantives and (c) substantives for forming adjectives; similarly suffixes are added on to (d) adjectives for forming adjectives, (e) verbs for forming adjectives and (f) adverbs for forming adjectives.

§ 298. Primary Suffixes:

—*āpa* or —*ā* : s. gs. x. gx. nx. *khāpa* (<*khā-umhk*), *nhāp(a)* (<*nhā-umhk*); s. gs. *marāpa*, x. nx. gx. *morōp* (<*mor-umhk*), etc. This suffix is connected with Sk. —*ana* Pk. —*āṇa*, giving action nouns.

From the above are derived the extended suffixes —*ni* and —*ñē* (< Sk. —*anakam* giving action nouns): —*ni* : s. gs. *nhāñi* <*nhā-umhk*; *modñi* <*mod-umhk*; x. nx. gx. *sodñi* <*sod-umhk*; *soñi* <*soñ-umhk*; *molñi* <*mol-umhk*, etc. —*ñē* : s. gs. *dīñē*, x. nx. gx. *dīñē* <*di-umhk*; x. nx. gx. *ghēñē* <*ghē-umhk*; *poññē* <*poñ-umhk*; s. gs. *rāññē*, x. gx. nx. *roññē* <*roñ-umhk*, etc.

All msec. substantives ending in —*u* generally show the same suffix as the corresponding Sk. words.

—*apa*, x. gx. nx. —*p* < OI-A. —*ta*, Ak. insc. —*tpa*, MI-A. —*appa*; s. gs. *barapa* x. gx. nx. *borōp* <*barauñk*; s. gs. *kāñlapa* / *kāñḍuka*; x. *sikop* <*sikumk*, etc.

From this is further derived the suffix —*pi*— s. gs. *rūjpi* <*rūjuka* x. gx. nx. *borpi*, s. gs. *barpi* <*barsumk*; s. gs. *rāñdpi* <*rāñdūka*.

—*li* : s. gs. *bhartli*, gx. *bioruñk*; s. gs. *suktli* <*sukkūka*; cf. gx. *suktli*; s. gs. *cañtlī*, gx. *coñtlī* <*coñumk*; s. gs. *deutli* (v. l. *derñi*), x. gx. nx. *deutli*.

s. gs. —*cē* in neut. nouns: *boscē* <*bais ka* 'the act of sitting.' etc. For this suffix see §§ 220ff. above under the adjective of appertinence.

An extension of the —*ñr* suffix is *ñār* in the Christian dialects. The extension —*ār* is to be traced to Sk. *kāra-*; gx. *bodñāñr* <*bod-ñumk*; *dīñāñr* <*diñumk*; *bhūloñāñr* <*bhūloñumk*; *coññāñr* <*coñumk*, etc.

Abstract substantives are formed by the following suffixes: -sūṇi x. nx. nx. soṇ; sūṇi: s. gs. ghāmsūṇi < ghām, but these are to be considered under the secondary suffixes. A few instances may, however, be cited of its primary uses: s. gs. phugsūṇi < phugūka, karapsūṇi < karapalā, etc.

-so: īmiso < īm: godso < goda; etc.

§ 299. Secondary Suffixes:

A. Substantives yielding substantives:

-kār(u) maso., kārṇi, x. nx. gx. kārṇ or kāriṇ fem. and x. gx. nx. -kāṇ < Sk. kāṇin, -kāriṇi: s. gs. goikār 'Goan,' s. gs. bhikārṇi 'beggar woman'; x. gx. nx. bhūṭkār, cepekār, ghorkār, milkār; setkāriṇ, etc.

The same suffix appears with the medial -g-: x. mocegār, gūdiegār, etc.

The Perelan suffix -dār also is used in similar circumstances as the bolder of a certain post or position: majedār, bhāgiddār, subedār etc. in gx. x. nx. and several Brahman dialects.

In mod. gx. the suffix -ki is used for abstract nouns: regidorki, sūbiki, pilvāṇki, etc. of. Rangel, p. 167.

B. Adjectives yielding substantives:—

-āi: x. gx. nx. mhārgāi < mhāreg; s. gs. thanḍāi, x. nx. gx. thondāi < thanḍa; x. niskālai < niskāl.

Similar in use is the suffix -kāi: gx. durboḷkāi < durboḷ; dusmankāi < dusman; gireskāi < gires; x. askūtkāi < askāi.

-ki: gx. khutūlki < khutūl, hutūrki < hutūr etc.

s. gs. -pana, x. gx. nx. -pon (< Sk. -tva-na-): s. gs. hollepāna < hollo, dhūkṭepāna < dhūkṭo; gx. āñkūrpon, bhoṇepon, mālārpon; x. koṇepon < koṇlo, borepon < boro, nīlārpon < nīlūl, kudḍepon < kudḍo, mogālpon < mogūl etc.

s. gs. -sāṇi, x. nx. gx. -sāṇi: s. gs. godṣāṇi < goda; īmāṇi < īm etc.; x. koḍsāṇi < koḍu; gx. kālsāṇi < kāṭo, dhousāṇi < dhovo, nībrosāṇi < nībor, etc.

C. Substantives yielding adjectives:—

-ālu, x. gx. nx. -āl: moṇālu; < moṇu; dhārālu < dhāra, etc.; x. nx. gx. mogāl < mog, māsāl < mās, rosāl < ros, etc. This is derived from Sk. -ālu.

In the Christian dialects we have the suffixes gx. -est, x. -ist: gx. dukest < duk, yunest < yun, modest < mod, pidest < pid x. sermārist sermāū, buīmāpist < buīmāp, etc. To these are generally added

the forms *giresh* in gx. and *mukhiesh* in x. If the suffix has anything at all to do with old I-A. these forms indicate that we have to consider Sk. *-sthā* from the root *sthū*.

-ī : s. gs. *nāīki* < *nāīaka*; x. gx. nx. *kālījī* < *kālijī*, *gorī* < *gorva*, *nirbhāgi* < *nirbhāg*, *bōlī* < *bōl*, *motsī* < *motsar*, *rongī* < *rong*, etc. This -ī is derived from Sk. *-in*.

The superlative suffix *-iṣṭ* is used in almost all Konkani dialects : s. gs. *balīṣṭu*, x. gx. nx. *bolīṣṭ rongiṣṭ*, etc.

The Sk. suffix *-vnt* is preserved in K. s. gs. *-vanlu*, x. gx. nx. *vōnt* : s. gs. *budvāntu*, x. gx. nx. *budvont*; *bōlvont*, *kālījivont*, *pidevont*, etc.

Several Christian dialects follow the Marāthī pattern in having adjectives in *-it*, corresponding to s. gs. *-i* or *-ī*; x. gx. nx. *bormit* < *borm*, *conconit* < *concon*, *cōkōkit* < *cōkōk*, *luklukit* < *lukluk*, *pōcpocit* < *pōcpoc*, *tōntōnit* < *tōntōn*, *sōd-sōdit* < *sōd-sōd*, etc. In opposition to these we have s. gs. *sal-rāī* < *sal-sāī*, *khaḍ-khaḍi* < *khaḍkhaḍ*, *baḍbaḍi* < *baḍbaḍ*, etc. The northern suffix *-it* derives from Sk. *-i-īta- > Pk. -īta-*.

Nominal Composition

§ 300. Like all other new Indo-Aryan languages Konkani also allows nominal composition, either inherently or purely within its own history.

Thus in s. gs. *kānsaṭa* 'temple' we have *kān* and *sāṭa* < Sk. *kārpa-tāḍā*.

Verbal Composition

301. Konkani is fairly rich in these verbal compounds, generally composed of the absolute form of the main verb in combination with set types of auxiliaries. A study of these forms in all the new Indic languages appears to me essential if we have to investigate the nuances introduced in the individual languages.

I shall indicate here only a few types which show a definite semantic or syntactic category.

The verb s. gs. *soḍuka* 'to leave' is combined with principal verbs showing completion of action, as Hindi *cuknā* : s. gs. *lōrnū* *soḍuka* 'to finish doing,' *mārnū* *soḍuka* 'to finish,' *mhoṇnū* *soḍuka* 'to finish talking ;' the meaning is also emphatic in character.

The verb s. gs. *ghāluka* 'to place' is similarly used in an emphatic sense : s. gs. *maṇṇū* *ghālukū* 'to break,' *pindunu* *ghāluka* 'to tear,' *kāṇṇū* *ghāluka* 'to take away,' *scvnu* *ghālukā* 'to abandon,' etc.

Part III Syntax

§ 302. This section does not aim at giving a detailed study of Syntax within the Konkani group; for this, reference may be made to the individual standard descriptive grammars already mentioned in the Introduction.¹ Further, the general observations of Jules Bloch² with regard to Marathi hold good for the Konkani dialects also.

The object of the present section is to review briefly the main current of syntactical characteristics of Konkani and the deviation observed therein in the dialects which we have taken up for study. The main differences will be particularly noticed within the two divergent groups: Brahmin and Christian.

Nominal and Verbal Phrases

§ 303. Ordinarily the Konkani sentence consists of a subject and a verb:

s. ga. *hāvā vattū* 'I go'; x. *tujo bāu ulūr ūssū* 'your brother is clever'; gx. *pArke nhoy te* 'they are not strangers.'

The verb 'to be' is not indispensable to the sentence: s. ga. *to piśo, tā budiānlu* 'he is dull, you are clever'; x. *kurpū gārjeci* 'grace is necessary'; gx. *tuje kāliz borē* 'your heart is good,' etc. For further details see *La langue marathe* §§ 267-8.

Accord

§ 304. Like nouns, adjectives in Konkani are either derived from simple or from extended bases: s. ga. *cāngu ghodo, cāngi gāyi, cāngā sūpē* in opposition to *kālo ghodo, kāli gāyi, kāle sūpē*. In those Konkani dialects where the final vowel is pronounced we see this main divergence from standard Marathi in that the gender and number is clearly distinguishable: *cāngu ghodo*: *cāngā ghode*. With reference to such of the Konkani dialects

* Continued from *Annals* Vol. XX, p. 176.

¹ Maffei 196-314; Rangel 193-259; Jose de S. Rita e Souza 136-56.

La langue marathe §§ 266-8.

which allow nouns or adjectives to end in consonants, Bloch's observations for Marathi hold good for them also.

§ 305. As seen above, the adjective agrees in number and gender with the substantive which it qualifies. When there are more substantives than one the adjective agrees with the one nearest to it: s. ga. *küle* (m.) *ghoḍe* *āni* *gaḍyo* (f.) 'bleak horses and (black) carriages.'

§ 306. The adjective agrees in case with the substantive which it qualifies. This we have seen above with reference to the direct case. In the indirect case when the adjective precedes the substantive, the postpositions are used only with the substantive, s. ga. *külyū* *ghoḍyāku*, *ghoḍyūtē* etc. When the substantive is implied but not expressed the postpositions go with the adjective: s. gs. *külyāk* *bāndi*, *dhānyāka* *sojī* 'yoke the bleak' (hull), yoke the white (hull).'

Order of Words

§ 307. Ordinarily the subject begins the sentence and the verb or predicate terminates it.

s. gs. *to manuṣyu* *ghārā* *vallā* 'that person goes home.'

s. bud *āni* *zānvāi* *tākā* *rākṣeli* 'counsel shall keep thee and prudence shall preserve thee.'

gr. *koṇ* *dukhēt* *nā* *zāyī* 'who will not become miserable?'

§ 308. The order enumerated by Bloch generally holds good for Konkani also: subject-complement-adverb-verb; the adjectival epithet precedes the noun; the indirect complement precedes the direct complement; words denoting circumstances, time or place immediately follow the subject. The conjunctions are placed at the beginning of the sentence. This system is essentially the inherited system from OI-A.

Examples:

g. *bhās* *mhāyār* *utrācī* *rās* *uśe* *hāvē* *tumkā* *ēṅgū*. 'I have told you that language is a grouping of words.'

gr. *hyā* *kāmāco* *siglo* *sarkārūn* *āmcer* *risūs* *daurātī*, *āni* *āmī* *sāgle* *zānōv* *tākā* *mān* *koso* *divāco* *to* 'The Government has placed entire confidence in us in this work; (knowing this) how can we all honour (obey) him?'

ngs. *teṭī*, *gōḍ* *nā* *jālyār* *gaḍāsūrkē* *uttar* *nā* 'well, sir, if you have no molasses to sell, have you no sweet words?'

¹ *La langue marathe* § 273 (p. 268); *L'Indo-Aryen*; p. 306 and seq.

e. *Ani tānnē cākrū-paikī eklyāka ūppornū*, 'hūjja arthu illē' mhuṇu tīcūrlē 'And having called one of the servants he asked 'what (is) the meaning of this?'

It will be noticed from these arbitrarily drawn examples from published specimens that though the general order of words is the same as that found in most of the other literary NI-A. languages such as Marathi, there is a happy freedom from any hide-bound rule. The remarks of Bloch on Bengali¹ hold good for dialects of Konkani also. For variation of emphasis changes the construction of the sentence by a mere change of order in the words employed: a. hūvē Bombayi-thānu ūppusa īmbē hūlyūli 'I have brought Alfonso mangoes from Bombay,' but *Bombayi-thānu hātē* etc. 'It is from Bomhay that...', or *Āmbē hūlyūli hāvē Bombayi-thānu* 'They are mangoes which I have brought from Bomhay' or finally *hāvē hūlyūli ūspusa īmbē Bombayi-thānu* 'It is I who have brought Alfonso mangoes from Bomhay.' In fact this variation can be played upon to suit any context required by the speaker and the emphasis accordingly shifts from one factor to another.

But there is one particular factor already noticed by the late Rao Sabeb Dr. V. P. Chavan about the word order in gx. which is worth reproducing here to indicate the influence of Portuguese on this dialect of Konkani so far as syntax is concerned (p. 18 of his Konkan and Konkani Language): The Goa Mail, Bombay, 8th July 1923. *Vortoula tumcho chodd gorgecho anim bari caido dincheak bori dek tumcheam burgueanc ayanam tim lanam. Avoi Bopni sabar pautim khens cortat aplim burguim aiconant vo bexarmi cortat mun aplea sangneanc.*

This passage translated into pure nge. or ns. by Dr. Chavan is as follows: *tumgeli cordā lahān īslānā tākū barē śikṣana dīvē ho tumgelyā bhārī garjeō ūni mahatvāčo niyam īsā (āscyāk Jāy). Apli cordā īykanāl ūni īplyā sāṅgnyāčo apmān kartil mhor īvay bālūy puška! pāi! (tāngelyā) īngar valāt (khes kartot).*

The first passage clearly shows the influence of the Portuguese construction of sentences in action, giving almost a word for word translation of a Portuguese sentence. It is a clear indication of the manner in which the gx. literature has come into existence under the guidance of Portuguese missionaries who evidently

¹ L' Indo-aryen, p. 307.

introduced this translation method as the best way of building up a new ecclesiastical literature. Further, the compulsory introduction of Portuguese by law in the eighteenth century to the exclusion of the mother-tongue may have naturally hastened this process of changing the sentence construction. This change is not seen, for example, in Father Stephens' first Konkani grammar. As the subject of word-order in NI-A. sentences has already been dealt with by Bloch in his *L'Indo-Aryen*, it will not be necessary to repeat here the general characteristics shared by Konkani along with the other NI-A. languages.

§ 309. A brief discussion here is indicated in virtue of § 275 above about the syntactic differences between transitive and intransitive forms of the Imperfect or Past.

When the termination *-la* is added on to a verb with an intransitive meaning the OI-A. system prevails: *vrksah paślabh>e. ruku paślo*. Similarly when the original base is transitive the passive meaning is retained and the OI-A. construction remains unchanged: *māyā kathitam*: s. *hāvē sāṅglē, tānnē mhalī*, etc.

The other construction mentioned by Bloch about the object of action which should normally be in the direct or subjective case, but which has, as in Hindi and particularly in the North-West and Eastern groups of languages, taken postpositions, has become quite normal in Konkani: *hāvē Rāmāka mārlō* instead of *Rāmu mārlō*: of course examples like *tānnē mūsu mārlō* 'he has killed a fly' are perhaps no common as *mūsāk mārlō*.

A certain confusion is seen in types such as *tū kāma karlā* 'will you work?': *tūrē kāma kelle* 'have you worked?' leading to *tū kāma kelle?* Here the transition seems to be due to the stress and rapidity of speech habit among the speakers of these dialects, for the question *kopē* always elicits the indirect form.

With a few verbs, however, the direct form replaces the logical subject which should normally be in the indirect form of the instrumental: *hāvē tē visarī* instead **hātē tē visarī*. For a list of such verbs see *La langue marathe*, p. 252.

IV. Conclusion

§ 310. In §§ 7-11 we have seen that the treatment of *γ* is normally *a* in Konkani. In this early innovation Konkani agrees

with the South-West and South dialects of NI-A. as well as MI-A. See Turner, *Position of Romani*, p. 7.

Similarly in the treatment of *rl* of OI-A. Konkani shows a preference to the dental treatment. see § 86-2* agreeing with the South-West and Central groups.

The third innovation with regard to Sk. *kṣ* shows in Konkani the regular *cch*>*s* treatment, agreeing again with the South-West group, 139 (β).

Sk. *sm* regularly becomes *mh>m* in Konkani, 140 (β). This is again in conformity with South-West treatment.

Treatment of Sk. *tv>pp*. § 137 (b), agreeing with the Central groups; examples of the dental treatment with respect to *tv* are not much in evidence but with respect to *dv* the dental treatment is regular; but still there are exceptions, showing the labial treatment.

Initial *y-* becomes *j-* in Konkani, § 106, diverging from the North-West and Southern groups but agreeing with the rest.

Intervocalic *-m-* becomes *-v-* or *-u-*, § 113, again differing from the North-West and Southern groups but agreeing with the rest.

The early isoglosses mentioned above are reproduced below from Turner's *Position of Romani*, § 27 with the necessary modifications for Konkani given in the last column.

Sanskrit North-West South-West Central East South Konkani

r	rl	a	j, u	a?	a	a
ṛt	ṛ	t	t	t	t	t
kṣ	cch	cch	kkh	kkh	coh?	coh>s
sm	sp, ss	mh?	mh	mh	mh?	mh>m
tv	tt	tt	pp	pp?	tt?	pp
dv	dd	dd	bb	hb?	dd?	dd
y-	y-	j-	j-	j-	y-	j-
-m-	-m-	-v-	-v-	-v-	-m-	-v-, v

In all these cases it will be observed that Konkani agrees principally with the South-West and to some extent with the Central group. There can therefore be little doubt that judged by its early innovations, Konkani belongs to the same group to which Marathi and Sinhalese (and perhaps Gujarati) belong.

§ 311. In the last section we considered only such innovations as actually occurred in MI-A. and traces of which were actually seen in OI-A. itself. Let us now take up the question of later innovations. The chief innovation in this category is the

change of *s* to *ś* in the presence of front or palatal vowels, § 107. In this new innovation Konkani agrees only with Marathi.

Compensatory lengthening (see § 26ff.) is an important innovation affecting the group Gujarati, Marathi, Hindi, Central Pahari, Nepali, Bibari Bengali and Oriya, in opposition to the North-Western group.¹ It will be thus be seen that Konkani also belongs to this group, and the preservation of consonant length from NI-A. with a long vowel in certain Konkani dialects may be secondary and not an original characteristic. Further research is needed on this point.

Initial *v-* (§ 106) remains unchanged in Konkani. In the Central and Eastern groups this has become *b-*, probably at a comparatively late date, but compatible with the period for which the NI-A. begin to make their appearance. The preservation of *v-* initial is characteristic of the West and the North-West where it remains as *v* or a bilabial *v*, with a few notable exceptions.² Here again Konkani shows its Western characteristic.

§ 312. The phonological data indicated above show that so far as the earliest innovations are concerned Konkani agrees with the South-West in the majority of its characteristics and partially with the Central when there is a divergence between these two groups. In its later innovation of *s>ś* in the presence of palatal vowels it agrees definitely with Marathi.

§ 313. In its vocabulary Konkani today shows a large number of vocables preserved in Old Marathi but for which modern Marathi has coined other expressions. This topic has been dealt with a number of times by various scholars. Reference may be made in this connection to the short list given by Dr. Chavan in his work.³ He also noticed therein a number of Konkani vocables which he finds only in Gujarati and not in Marathi. Now the geographical location of Konkani does not justify the inclusion of such of these Gujarati vocables as have not come to it through Marathi, unless we posit their infiltration in Konkani at an earlier period and their preservation subsequently in it, without being replaced by the cognate Marathi

¹ Position of Konkani in Indo-Aryan. § 45

² *Ibid.* § 51.

³ Konkan and the Konkani Language pp. 40-41.

vocables. There are a number of Old Gujarati vocables preserved in Konkani but not in modern Gujarati, and it would be interesting to investigate in great detail this fascinating subject.

It will generally be noticed in studying NI-A. languages from a historical point of view that many of the earlier vocables noticed at the beginning of the older stage of NI-A. are supplanted in each individual language by other forms which are then exclusively used. In this manner the supplanted vocables soon become obsolete, but the dialects which reach back to these old strata and which survive today show traces of a large number of them. A study of such vocables would be interesting in view of the light they can throw upon the possible affiliation of these dialects to these earlier sources. This subject has been touched here only to indicate the scope for further lines of research in these interesting dialects.

A consideration of the vocabulary shows that in its purely inherited form the dialects of Konkani are nearest to Marathi and Gujarati.

§ 314. Turning to the question of nominal formation we notice that in the case of enlarged substantives the nominative masculins in Konkani shew the -o form in opposition to the -ā form. Thus Konkani *ghōḍā* agrees with Sindhi, Gujarati, Rajasthani and Nepali as against Marathi, Hindi, Braj, Panjabi and Bengali. In between these groups come Kashmiri and Shina.

In the plural of the same case we have Konkani -e form (< *aya) agreeing with Marathi in opposition to Gujarati -ā form.

§ 315. Another basis for affiliating Konkani is afforded by morphological considerations.

(a) Konkani -ō (cl, c2) agrees with Marathi.

(b) Konkani -ā agrees with Hindi -ka.

(c) Konkani *thā(k)unu* etc. has a parallel in Oriya and Bengali, § 219 above.

(d) Konkani gen. -gelo is parallel to the Marathi dative -ā.

(e) Konkani past participles in -da have cognates in Marathi, Gujarati and Bengali.

(f) The causative suffix in -aya- differs from Marathi and all other NI-A. languages where it does not subsist in this form. The -āyā- forms in Konkani have cognates in all NI-A. lan-

guages, but in Konkani itself are formed from verbs ending in vowels (*khā-vay-tā, pi-vay-tā*).

It will be clear from (n), (d) and (e) that Konkani agrees with Marathi and differs from it as regards (b), (c) and (f).

§ 315. Taking into account all the main features of Konkani we may now definitely assign it to the South-Western group (having Marathi and Gujarati as its nearest of kin) with a tinge of the Central group (Hindi, especially in the dative postposition *-kā*). The differentiations noted in the formation of the direct, sing. of masc. nouns in their extended form and the divergent postpositions for the dative clearly mark off Konkani as a separate language from Marathi, preserving in many respects an earlier stage of development. Its position as a separate language (and not a mere dialect) is thereby proved, but phonological considerations show that both belong to a common parent Prakrit.

§ 316. Very little is known about the early history of Konkani. The first notice and description of the language is to be found in Father Stephens' grammar. The study of Konkani is chiefly due to the efforts of Christian missionaries and a reference to Dr. Mariano Saldanha's paper on the history of Konkani grammars will make this abundantly clear. For the historian of Konkani J. H. da Cunha Rivara's *Ensaio Historico da Lingua Concani*, 1857, is still a standard work of reference.

It is commonly averred that before the advent of the Portuguese there was a flourishing Konkani literature in Goa which was destroyed by the Portuguese Inquisition which commenced by a ruling of 30th June 1541 and continued for nearly two centuries.¹ But the fact that the Christian missionaries themselves were studying the native tongue and composing grammar shows that the mother tongue continued to be in vogue in spite of persecutions. But of literature as such we have no traces. The efforts of Father Stephens did not give us any Konkani literature, his own *Purāna* being in the form of Marathi current in Goa during the sixteenth and early part of the seventeenth centuries. It would appear from this, as well as from the absence of any

¹ BSOS, 6.

² *The origin of Konkani Language*, by Dr. Santana Rodrigues, pp. 11, 16.

literature in Konkani outside Goa before the seventeenth century that Konkani at no time enjoyed the status of being a medium of serious literature or a court language.

This absence of literature perhaps explains the reason why Konkani has survived to this day as a homely language of communion between one and a half million people most of whom are bi- or tri-lingual. It is also sometimes averred that the Portuguese persecutions were so sudden and violent that the Brahmins who fled from Goa had no time either to carry away their family gods or literature with them. Nevertheless the gods have survived and the temples are still in existence, but there is very little trace of pre-Portuguese Konkani literature. Unless fresh evidence is forthcoming (and this is hardly to be expected, as even Marathi manuscripts hardly reach back to the sixteenth century and very few Sanskrit manuscripts go beyond the fourteenth) we have to assume that there was no literature worthy of its name in these dialects.

§ 317. As Konkani at no subsequent period became either a court language or the language of literature, there was no binding force which could evolve one standard language. At least with the incoming of the Portuguese and the whole-sale conversion of the Hindus many of the high class Brahmin communities emigrated from Goa before they were overtaken by the zealous missionaries. These migrations must have taken place in several waves, for already in the *Hortus Indicus Malabaricus* of the seventeenth century we find evidence of Konkani Brahmins settling down in Malabar, the southern extreme point of Konkani extension. Thus already in the seventeenth century Konkani speaking Brahmin communities occupied Cochin, South and North Kanara and the Ratnagiri districts. The migrations must have naturally taken place along the coast-line, and thence extended inwards. The rivers may also have played an important part in these migrations.

§ 318. Viewing the conditions today we may safely presume that Konkani was not the language of a single homogeneous community but of a heterogeneous group including Brahmins as well as non-Brahmins. For the dialectical differences we notice are not merely due to this Brahmin-Non-Brahmin classification but is more or less co-extensive with the communities among these

two major groups. Thus the classification of Konkani goes along hand in hand with the social and communal stratification of society, or guild, as indicated by the language of the Sonars of Goa or the Gavdls of the two Kaneras. Even within the same community there have been recent differentiations between the dialects spoken in South and North Kanara. Thus we have s. and ns., gs. and nge. and so forth.

§ 319. The main group of Konkani speakers are naturally the Sereevet Brahmins on the one hand, and the converted Christian community of Goa and the two Kaneras. The social hierarchy of the Brahmins was carried over even after the conversions took place, and the highest caste Christians were naturally the Sereevet Brahmins who were thus forcibly converted.

The entry of the Sereevets into Goa is still a matter for historical investigation; for they look upon Kashmir as their place of origin and depending upon mythical and semi-historical facts contained in the Sehyādri Khanda of Skanda Purāṇa trace their pilgrinations to Goa via Trihotra. So far as our present enquiry is concerned the history of this migration is not of much importance to us, although it might throw some light on the peculiar vocables which have survived in the dialects of Konkani. Until this history is unravelled we are not in a position to say anything more about the manner in which they adopted the Konkani language.

§ 320. As we have seen in detail in the sections on Phonology and Morphology Konkani is derived from the South-Western Prakrit traces of which are seen for instance in the Girnar version of Asoka's edicts. Moreover it shares such a large number of Old Marathi and Gujarati vocables which are lost in the modern forms of these languages that geographically we have to place the origin of Konkani between Marathi and Gujarati. As the dative postposition -ka is observed even from the earliest specimens now available, we have to place its origin within the sphere of influence of the Central group. The question regarding exact provenance of the language will have to be left for future historians of these dialects.

§ 321. It would thus appear that since its very birth Konkani became the mother tongue of a number of communities. The fact

that about a million and a half people speak it today in opposition to almost seventeen million speakers of Marathi will indicate that Konkani must have enjoyed considerable popularity as a language from the earliest times. And although the present division into a large number of dialects might not characterise the initial stages of its development, there must have been seeds of this differentiation from the very beginning. Even Marathi in its old stage shows several such differentiations in the literatures produced in different parts. These differentiations became the basis of dialect forms which ultimately diverged to form separate dialects within the same language group, retaining all the principal features of the language differentiating them from the dialects of Marathi, but developing peculiarities of pronunciation, stress, and even vocabulary which marked them off from one another.

The caste system as well as the guild system in the social fabric of Goa and the Kannadas before and during the advent of the Portuguese helped in the formation of several distinct dialects.

§ 322. Except for some recognition given to Sarasvat Brahmins by the court at Nagar, the capital of the Kadamba Kings,¹ and this is mostly traditional account, we have no instance of royal patronage either for Konkani or the speakers of this language in any medieval account. Moreover the fact that the early settlers had fled from Goa to the Karnatak, Mainhar and Southern Maratha country during the Inquisition period urged on them the necessity of mastering the different court languages of these dominions. For at no time could the Konkani speakers be called great industrialists or soldiers. Being Brahmins they gloried in the tradition of Sarasvati and the only avenue for them was in the administrative service of the different dynasties ruling in those parts where they intended to settle down. The need of mastering these neighbouring court languages such as Kannada, Malayalam or Marathi set up bilingual or even trilingual speakers among the devotees of Konkani. This polyglotism forced by economic conditions on these speakers early in the sixteenth century has continued even to this day.

¹ S. S. Talmiki, *Saraswat Families*, Part I, p. 35.

The first effect of such polyglottism resulted in the incursion of a large number of vocabula in Konkani drawn in from these sources. Thus the dialects spoken in the two Kanaras drew upon Kannada for fresh vocabula; the southernmost dialect of Cochin borrowed a number of vocabula from the language of Malabar, while the settlers in the Maratha country drew upon the cognate Marathi to enrich its own vocabulary. But the vitality of the Aryan tongue has resisted the wholesale incorporation of foreign matter, and it is surprising that the number of such words in Konkani are not greater than those which have filtered into the greater NI-A. languages such as Marathi or even Gujarati. Even Sanskrit shows a very great percentage of Dravidian incursions in its phonology and vocabulary, and it is no wonder that a language like Konkani which never became the proper vehicle for literary expression had cause to borrow such vocabula from neighbouring court languages which the speakers had recourse to study for their own economic and political upliftment.

While Konkani successfully resisted the influences of its more powerful neighbours in the Indian field and preserved intact its phonology and morphology, it was not so successful in its fight against Portuguese. We have already seen that gr. shows a complete subservience to Portuguese word-order in its sentence construction. This in itself shows what political persecution is capable of doing to a given language which has no literature of its own to fall back upon. Besides this, the number of Portuguese words which now form part of gr. vocabulary is far in excess of such words borrowed by NI-A. as a whole.

The inherent weakness of Konkani caused by the absence of a native literature may thus be seen in its reaction to non-Indian languages such as the Portuguese and English. While it may be admitted as a general rule that the earlier generations knew their mother-tongue well enough, the introduction of English as a medium of education from the High School stage has brought so complications. If one listens to the common speech of the present generation of Konkani speakers one is shocked by its complete Anglicisation; the verbs, adverbs or prepositions have been entirely drawn from English and one would scarcely find genuine Konkani words to the degree which is required to call

the language Konkani. To a slightly less extent we notice the same fact about the more fortunate literary languages like Marathi and Gujarati.

While the NI-A. languages have survived the impact of other languages which were the court languages of different periods, they are not so insular to the influence of the modern court languages of Europe. The main cause of this change is to be sought in the policy introduced in the last century of carrying on higher and even high school education in the foreign medium which has so much upset the natural order of things that in the case of non-literary languages spoken by a completely educated community such as the one formed by Konkani speakers there is great danger of the dialects ultimately disappearing - a fact which would be of grave concern to Indo-Aryan linguists.

§ 323. This process of conversion has been going on in a different manner within the Indian group of languages. A good number of Konkani speakers consciously adopted the court language of the place of settlement as their mother-tongue and brought up the subsequent generations in those languages. Thus we have a Kannada speaking Konkani community in Mysore. More recently we have many Konkani-speaking Sarasvats adopting Marathi, Gujarati or even distant Bengali as their mother tongue.

The opening up of new fields of service in British India and the States gave entry to a large number of Konkani speakers whose only means of livelihood was in the service of the Government; with the gradual industrialisation of the provinces and the establishment of large commercial houses in various centres the avenues of service increased, drawing the small number of these speakers from their original homestead to distant parts. A new set of circumstances has been introduced into the already complicated history of Konkani, and unless a great genius of the rank of Kalidasa or Rabindranath gives a fresh lease of life to this language of homely communion and raises it to the level of a polished literary medium, the future for it is not very bright.

§ 324. Recently there has been a conscious attempt in Goa to raise this language to the rank of a literary medium. Many literary works of great merit have been written, for instance, by Mr. Valevalikar. A number of plays have been written and

and who pursue the goldsmith's profession generally speak a dialect of Konkani. Kaka Kalekar has referred to their dialect and promised a detailed study.

Another of the less known dialects is Gāvdi, spoken by a wandering tribe in the Kanaras and in Cochin who deal with and specialize in herbs. In this connection it would be worth remembering that in *Hortus Indicus Malabaricus* it was the cooperation of Konkani Brahmins which gave Van Rheede the specimens found in Malabar with their native names.

§ 326. The present study of the formation of an interesting language has now come to a conclusion after a period of nearly six years. The main object with which it was undertaken was to stimulate interest in the speakers of those dialects in the study of their own mother tongue in all its completeness and to show the methods which should be applied to that study from the modern scientific point of view.

There are many gaps in this study; particularly for the less known dialects we have still to gather fresh material from the fast disappearing communities. Among the most urgent needs are detailed descriptive grammars of all such dialects, with a study of their phonetics and as complete a lexicon as possible. Perhaps any folk-songs, proverbs, etc. which may still be retained in them need proper recording. Above all, I appeal to scholars in each of these dialects to study their own dialect carefully along the lines which I have tried to illustrate here.

The present work has shown in general the main lines of development of Konkani as a language. It is now up to the speakers of each individual dialect to study it in this light, to fill in the gaps wherever they exist, and to recover as much of the dialectical material as it is possible at a time when such material is positively in the danger of being wiped off.

Another work of prime importance which will throw welcome light on the development of Konkani is a well-documented history of Konkani communities from all available early and medieval sources, and particularly on the entry of the Sarasvatis in Gomantaka. Only a careful scholar specialising in South Indian History and acquainted with the first-hand sources of such history will be able to undertake this study.

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AÜTA three and a half. (ngs. g. aüf) 238. [Sk. *ardha** *tūrtha* : Pk. *addhūttha*, *addhūtha* ; M. *auf*, aüf three and a half, aüfē three and a half or any multiple of it, aüfkl a table of the multiples of three and a half ; G. *üthu*, *üth*. For **tūrtha* cf. Sk. *turya* and NIA I 401.]

s. AGALU m. a bar, latch, bolt. 12 A. [Sk. *argala*- mn. bar, cl. *sārgadah* barred : Pa. *aggala*- mn., Pk. *aggala*- m. ; M. *āgal*, *āgha* mf., G. *āglo*, *āglī*, N. *āglō*. BLOCH 286, TURNER 33, CGK 12.]

s. AGUŞTĒ, x AGUŞTĒ nx. AGTĒ brazi ery, forge, furnace, kiln 12 A. (nx. *āgī* f., gx. *ākē* n. forge, *āgē* f. conflagration, *āgē-dākē* n. forge, *āgē lohārūcē* forge, s. *agusṭikā* f.) [The feminine forms nx. *āgī* and s. *agusṭikā* go back to Sk. *agniṣṭhikā*, the s. form being a lw. with secondary assimilation or a semi-tatsama. The neuter forms show Sk. **agniṣṭhakam* : Pk. *aggit̥hayam*, M. *ākē*, *āgē* n.—Sk. *agniṣṭhākā* : Pa. *aggith̥o*, M. *āgjā* shows Sk. **agniṣṭhakah*; other cognates in NI-A. are derived from Sk. *agniṣṭhikā*. Cf.

staged in Bombay in s. A renaissance is slowly coming in, but how far it will succeed is a question which the future will decide.

On the other hand a unificatory movement is afoot to mingle Konkani with Marathi and to adopt Marathi as the common medium. And the conditions are quite favourable, for Marathi is the nearest to Konkani, being derived from the same common ancestor, and a large percentage of the Konkani speakers are already conversant with the literary Marathi through the literature of the Saints. But these are problems which would scarcely interest a linguist dealing with the formation of the language. They are of interest to the general linguist alone, and perhaps to political groups. Some general linguist may perhaps undertake this study at a future date when the evolution towards integration or disintegration has already progressed sufficiently.

§ 325. It is not possible to give here an account of all the Konkani dialects which are in existence today. A real field investigation may reveal a number of hitherto unknown dialects in this group. I shall merely give some information of the major dialects which have come to my notice.

In the above sketch of the formation of the language we have taken into consideration three representative dialects each of the Brahmin and Christian groups.

s. represents the dialect of the Chitrapur Sarasvats, a highly intellectual community where both men and women have a craving for higher education. At the last census organized by the community in Bombay the total number of people in the community came to about 20,000. A large number of these is naturally to be found in Bombay and its suburbs, probably a fourth of the community staying there. From this community members have gone and settled down in all parts of India. This dialect has two forms as current in South and North Kanara respectively with a distinct accent for each.

gs. is the language of the Gauda Sarasvats who not only occupy the two Kannaras along with the Chitrapur Sarasvats but have extended to Cochin also and speak an allied dialect which we distinguish as c. The Sarasvats and particularly the Gauda Sarasvats who have remained in Goa speak a dialect which they themselves style as Gomantaki, designated by us as g.

The Christian dialects have been distinguished by us as x. spoken in South Kanara, ux. as spoken in North Kanara and gr. as spoken in Goa and the north. The Christian community has spread as far north as Karachi and has added immensely to the prestige of Konkani literature. While the literature published by the Brahmin communities has been invariably in the Devanāgarī characters, the Christian communities have employed Kannada and Roman characters as well.

The rest of the dialects in general are distinguished either by caste name or the name of the place. Thus the Konkani dialect spoken in the Belgaum district has been returned in the Linguistic Survey of India as Bärdeakarī. Similarly the K. spoken in Sāvantvādi has been designated by me as ev. in my Comparative Glossary.

According to the LSI. the Kudāli dialect is spoken from the Sentarda River, which falls in the Arabian Sea at Terekhol, in the South, to Deogad, Kankoli, the Phonda Ghar in the north. The eastern and western boundaries are the Sahyādri Hills and the Arabian Sea respectively. It is also spoken in Bomhay Town and Island. The numbers returned for the LSI are 183,600 for Savantwadi, 302,000 for Ratnagiri and 90,000 for Bomhay Town and Island.

Daldis or Nawāits are a caste of Muslim fishermen, claiming an Arab descent, and speaking a broken Konkani. They are found in Bombay Town and Island, Janjira, Ratnagiri and the two Kanaras. Their dialect agrees most with Kudāli. I have included in the Glossary dk. and dj. being the Daldī dialects spoken in Karwar, and Janjira, from the specimens in the LSI.

The Chitpāvani is the mother tongue of the Chitpāvans or Konkānasthas found in Ratnagiri, Savantwadi and Bombay Town and Island. They speak standard Marāthī for intercommunal intercourse, but reserve Chitpāvani for their home tongue. Of course with the newer generations and owing to conditions specified already it is fast disappearing. This dialect forms a connecting link between the dialects of Konkāni and those of Marāthī.

Besides these there are a number of other dialects not recorded in the LSI. The so-called Saurāṣṭra Brahmins of Andhradeśa who are also found in parts of H. E. H. the Nizam's territory,

and who pursue the goldsmith's profession generally speak a dialect of Konkani. Kaka Kalelkar has referred to their dialect and promised a detailed study.

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 238. [Sk. *ardha*-**tūrtha* : Pk. *addhūṭha*, *addhūṭha* ; M. *aūṭ*. *aūṭ* three and a half, *aūṭkē* three and a half or any multiple of it, *aūṭki* a table of the multiples of three and a half; G. *āṭhu*, *āṭh*. For **tūrtha* cf. Sk. *tūriya* and NIA 1 401.]

s. AGĀṭU m. a bar, latch, bolt. 12 A. [Sk. *argala*- mn. bar, cf. *sārgadah* barred : Pa. *aggala*- mn., Pk. *aggala*- m. ; M. *āṭal*, *āṭhal* mf., G. *āṭlo*, *āṭli*, N. *āṭlo*. BLOCH 286, TURNER 33^a, CGK 12.]

s. AGŪṢṬĒ, x AGŪṢṬĒ nx. ĀGŪṢṬĒ brazi-
 ery, forge, furnace, kiln 12 A. (nx. *āṭṭi* f., gx. *ākṭē* n. forge, *āgṭē* f. con-
 flagration, *āgṭē-dākṭē* n. forge, *āgṭē* *lohārācē* forge, s. *agūṣṭikā* f.)
 [The feminine forms nx. *āṭṭi* and s. *agūṣṭikā* go back to Sk. *agniṣṭhikā*, the s. form being a lw. with secondary assimilation or a semi-tatpama. The neuter forms show Sk. **agniṣṭhakam* : Pk. *aggīṭhayam*, M. *ākṭē*, *āgṭē* n.—Sk. *agniṣṭhāk* : Pa. *aggīṭha*, M. *āṭṭā* shows Sk. **agniṣṭhakah*; other cognates in NI-A. are derived from Sk. *agniṣṭhikā*. Cf.

Kan. *aggiige* etc. BLOCH 299; TURNER 1^b *ügeshi*, CGK 12.]

2. gr. *ACRĀRA* n. a village, residential locality 55. [Iw. with secondary assimilation from Sk. *āgrāhārah*]

3. AṄKO, x. nx. gx. ĀṄKO m. a number, numerical sign or figure 124. (also written āṅka; x. *āṅko*, nx. gx. āṅk). [The -o forms of K. go back to Sk. **an̥kakah*;—Sk. *an̥kāh*; Pa. Pk. *āṅko*, M. *āṅk*, *āṅkh* m. G. *āṅk* mn., āṅk m. BLOCH 285; TURNER 6^a *āṅka*, CGK 1.]

4. nx. ĀṄGI shirt, vest, bodice 60 a. [Sk. *angī* bodice; M. *angī* f. the long body garment or frock of a child, āṅgī f. loose garment; G. āṅgī f. a coat presented to the bridegroom by his maternal uncle, *angī*, f. *āṅgīhū* n. small coat, *angīya* m. a sleeveless jacket for women reaching up to the waist, H. *āṅgī* f. bodice, small vest. CGK 5.]

5. AJŪNI, gx. ĀṄNU, x. nx. gx. ĀṄUN 29 vi; g. AJŪN 26 a i. Yet, nevertheless; still, till now. [Sk. *adyat ahnāh*, cf. Ved. *idā(nim)* *ahnāh*; Pa. *ajjuñha*, M. *ajūn*]

6. AṄJANA pigment, collyrium 60 a. [Iw. with -n- from Sk. *āñjanam*; Pa. *āñjanam*, Pk. *āñjanam*, M. G. *āñjan*.]

7. gs. ATṄLĀGĀ a net-work of bamboo hanging from the ceiling used as a depository 12 A. (x. *āñlāgi* f. depository). [A semi-tatsama from Sk. *affälkā* with -l- in s. gs., but with the expected -f- in x. From this *affälkā* we have M. *afālī* f. raised terrace, G. *afārī*, *afālī* f. balcony, H. *afārī* f. terrace, N. *afāh*. From Sk. *affälakah*: Pa. Pk. *affälako*, Pk. *affälago*, *affälayo*, M. *afālā* (and *atolā*, *afvalā*) m. platform in the field, H. *afolā*, Sgh. *atalu*.—Sk. *affälak*, Pa. *affälō*: H. *afāl* pile, stock. Cf. Kan. (h)adlige. BLOCH 286; TURNER 9^a *afālī*, CGK 16.]

8. gs. ATṄHĀSSI, x. nx. OTṄYĀOSSI. gx. OTṄHĀSSI eighty-eight 229. (nx. *āñhyāññī*. s. gs. *āttāisīm*, gx.

āñhōñ). [Sk. *asphāññī* f. M. *asphāññī*, G. *asphyāsi*, H. *asphāsi*. TURNER 9^a CGK 1.]

9. gs. ATṄHĀVANNA x. nx. OTṄYĀVON, gx. ATṄHĀVON. fifty-eight 229. (nx. *āñhāvōn*, gx. *āñhāvōn*, x. *āñhāvōn*). [Sk. *asphāññīśāt* f.; Pk. *asphāvāññīśāt*; M. *asphāvōn*, G. *asphāvōn*, H. *asphāvōn*, etc. TURNER 9^a CGK 66.]

10. gs. ATṄHĀVĀNĀ, x. nx. OTṄYĀNOVĀ, gx. ATṄHĀVĀNĀ ninety-eight 229. (nx. *āñhyāññōy*, gx. *āñjāññī*). [Sk. *asphāññīśāt* f.; Pk. *asphāvāññīśāt*; M. G. *asphyāññār*, G. *asphāvāññār*, H. *asphāvāññee*. TURNER 9^a, CGK 65-6.]

11. gs. ATṄHĀSTARI, x. nx. ATṄHĀSTOR, gx. ATṄHĀSTOR seventy-eight. 229. (gx. *āñhāstōr*, x. *āñhāstōr*, nx. *āñhāstār*). [Sk. *asphāññīśātī* f.; Pk. *asphāhāttātātī*; M. *asphēhāttār*, G. *āñhōtēr*, H. *asphāttār* TURNER 9^a, CGK 65 6.]

gx. ATṄHĀ eighteen 40. Cf. ATṄHĀ.

12. gr. AṄKHĀLTĀ obstructs, gets in the way, hinders, 26 a i. (cf. x. *āñkaf* f. hindrance, gx. *āñk(h)af* of n. difficulty, nx. *āñkhālñī* f.) [cf. M. *āñk(h)afnē* to stumble, hit against, *āñkhūf* n. hindrance. For *ad-* in the K. and M. words cf. *adda-* of Sk. and Pk.; the second member is from Sk. *Vskhal*. CGK 69-70.]

13. AṄCAN difficulty, s. gs. AṄCANI, gx. AṄCAN 39. (gx. *adcan* f., gx. *odeon* f., cf. K. *adcatā*, nx. *adçūñik*, *adçomik*, gx. *āñcone*, *āñcomne*, *āñcūñk*). [Cf. M. *adcan* f. pressure, urgency, distress; G. *adcan* f. inconvenience; H. *āñcan* f. difficulty; connected with Kan. *adacu* to press closely, Ta. *adei*, *adeju*, Te. *adacu*, *adameu*; cf. Kan. *adaku*, Ta. *adukku*. CGK. 17-8.]

14. gs. AṄDECA, g. gx. nx. ODEC 80 b 2: s. gs. AṄDECA 87 3*, 129, 233, x. nx. gx. ODEC 129; x. nx. gx. ODEC, ODEC 233 two and a half. [Cf. M. *adje*, *adçē*, *adje*; G. *adhi*, etc. K. and M. *adje* go back to Sk. *ardra*.**tṛtya**; Pk. *adđha*.**(t)icea*-, cf. Amg. *tacea*-

Kan. *aggitige* etc. BLOCH 290; TURNER 1st *āgēthī*, CGK 12.]

4. ex. *AGRĀRA* n. a village, residential locality 55. [Iw. with secondary assimilation from Sk. *agrakārah*]

5. AṄKO, x. nt. ex. ĀṄKO m. a number, numerical sign'de figure 124. (also written āṅka; x. āṅko, nx. gx. āṅk). [The -o forms of K. go back to Sk. **anakākah*;—Sk. *anākah*: Pa. Pk. *ānko*, M. āṅk, āṅkh m. G. āṅk mn., āṅk m. BLOCH 285; TURNER 6th *ānka*, CGK 4.]

6. nt. ĀṄGI shirt, vest, bodice 60 n. [Sk. *āṅgikā* bodice; M. *āngi* f. the long body garment or stock of a child. ĀṄGī f. loose garment; G. ĀṄGī f. a coat presented to the bridegroom by his maternal uncle, āṅgl, f. *āṅgiyū* n. small coat, *āṅgiyo* m. a sleeveless jacket for women reaching up to the waist, H. āṅgiyā f. bodice, small vest. CGK 5.]

7. AṄONI, ogt. ĀṄUNU, x. nx. gx. ĀṄUN 29 vi; g. AṄON 26 a i. Yet, nevertheless; still; till now, [Sk. *adya+ānāh*, cf. Ved. *idā(nim)* *ānāh*: Pa. *ājñunh*, M. *ājñu*]

8. AṄJANA pigment, collyrium 60 a. [Iw. with -n- from Sk. *āñjanam*: Pa. *āñjanam*, Pk. *āñjanam*, M. G. *āñjan*.]

9. gs. ATLICĀ a net-work of bamboo hanging from the ceiling used as a depository 12 A. (x. āfālgi f. depository). [A semi-tatsuma from Sk. *affālkā* with -l- in s. gs, but with the expected -f- in x. From this *affālkā* we have M. *āfālī* f. raised terrace, G. *āfālī*, *āfālī* f. balcony, H. *āfārī* f. terrace, N. *āfālī*. From Sk. āfālakah: Pa. Pk. *affālako*, Pk. *affālago*, *affālays*, M. *āfālā* (and *ātolā*, *āvalā*) m. platform in the field, H. *āfālā*. Seh. *āfalu*.—Sk. *affālah*, Pa. *affālō*: H. *āfāl* pile, stock. Cf. Kan. (h)*ad-lige*. BLOCH 286^b TURNER 9th *āfālī*, CGK 16.]

10. gs. ATTHĀSĪ, x. nx. OTTYĀOISI, ex. OTTHĀSSI eighty-eight 229. (nx. *āfhyāsī*, s. gs. *āfhsīsī*, ex.

āfhsīsī), [Sk. *āfhdāsītih* f. M. *āfhdāsī*, G. *āfhyāsī*, H. *āfhsīsī*. TURNER 9th CGK].

11. ex. ATTHĀVANNA x. nx. OTTHĀVON, ex. ATTHĀVON. fifty-eight 229. (nx. *āfhdāvān*, ex. *āfhsāvān*, x. *āfhdāvān*). [Sk. *āfhdāvācāsat* f.: Pk. *āfhdāvārānātih*; M. *āfhdāvān*, G. *āfhdāvān*, H. *āfhdāvān*, etc. TURNER 9th CGK 66.]

12. ex. ATTHĀVĀNĀT, x. nx. OTTYĀNOV, ex. ĀTTHĀVĀT ninety-eight 229. (nx. *āfhyāvānpāy*, ex. *āfānātī*). [Sk. *āfhdāvātih* L: Pk. *āfhdāvātūm*; M. G. *āfhyāvāt*, G. *āfhdāvātū*, H. *āfhdāvātū*. TURNER 9th, CGK 63 6.]

13. ex. ATTHĀVĀSTARI, x. nx. ĀTTHĀSTOR, ex. ĀTTHĀSTOR seventy-eight, 229. (gx. *āfāstāt*, x. *āfhdāstāt*, nx. *āfhdāstāt*). [Sk. *āfhdāstātih* f.: Pk. *āfhdāstātām*; M. *āfhdāstātāt*, G. *āfhdāstātāt*. TURNER 9th, CGK 63-6.]

ex. ĀTTHĀT eighteen 40. Cf. ĀTTHĀT.

14. ex. ADKHALTĀ obstructs, gets in the way, hinders, 26 a i. (cf. x. *ādkal* f. hindrance, ex. *ādk(h)al* n. difficulty, nx. *ādkhalni* f.) [cf. M. *ādk(h)alē* to stumble, hit against, *ādkhāl* n. hindrance. For *ad-* in the K. and M. words cf. *adda-* of Sk. and Pk.; the second member is from Sk. *Vskhal-*. CGK 69-70.]

15. ADCLĀN difficulty, s. gs. ADCLANI, ex. ĀDCLĀN 39. (gx. *ādēan* f., ex. *ādēan* f., cf. K. *ādētālā*, nx. *ādētūmī*, *ādēomī*, ex. *ādēone*, *ādēoune*, *ādēumk*). [Cf. M. *ādēan* f. pressure, urgency, distress; G. *ādēan* f. inconvenience; H. *ārēan* f. difficulty; connected with Kan. *ādēu* to press closely, Ta. *ādei*, *ādeiju*, Te. *ādēu*, *ādēincu*; cf. Kan. *ādaku*, Ta. *ādukku*. CGK. 17-8.]

16. ex. ADDECA, g. gx. nx. ODEC 80 b 2; s. gs. ADDECA 87 3rd, 129, 233; x. nx. gx. ĀDĒC 129; x. nx. gx. ODEC, ODEJ 233 two and a half. [Cf. M. *ādē*, *ādēc*, *ādējē*; G. *ādē*, etc. K. and M. *ādē* go back to Sk. *ārdha-** *tīya-*; Ph. *addha-** *(t)icea*, cf. Amg. *tacea-*

Sk. *alavayah*, *alavayata* : Pa. *alaviko*, Ph. *alonia* ; M. *alī*, G. *alīnā*. BLOCH 290^a, TURNER 23^a *alīnā*, CGK 42^a.

s. gs. *ĀKĀTĀ* listen, hears 80 b 2^a. (gr. *āikōiik*, s. gs. *āikūka*). [BLOCH connects M. *āikīc* with a possible Ph. *ahikkhana* < Sk. *abhi-kṣ-* 301^a with a question mark and characterises it as an isolated word with obscure etymology. Can it have connection with Pa. *ā-ekkhati* 'relates', Amg. *āikkhai* 'addresses a sermon to' with possible extension from 'address' to 'cause to hear'?]

b. gs. *ĀITVĀRU*, *ĀITĀRU* Sunday 51. [Sk. *ādityārātrā* : M. *astrār*, G. *āitrār*, *ītrār*, BLOCH 301^b.]

gx. *ĀUKĀS* m. time, interval 268 i b (s. gs. *āukāsu*, nx. *āukās*). [W. Sk. *avakāśah* : MGH. *avkās*, N. *abakās* TURNER q. v.]

nx. *ĀK* m. figure, sign, numeral, number 60 a. (gr. g. *āmk*, s. gs. x *āmko*). [Sk. *ankah*, *ankakāh*, M. G. *āmik*, N. *anka* TURNER q. v.]

s. gs. *ĀNGA* n. 60 a. 121, x. nx. gx. *āng* n. 121 (Sk. Pa. Ph. *āngam* M. G. *āng*, *āg*, N. *āg*, *ān* TURNER q. v.)

s. gs. *ĀNGASA* x. nx. gx. *ĀNGON* n. courtyard 60 a. 121. [Sk. *ānganam* Ph. *āngapam*, M. *āngam* m., *āgnē* n., G. *āgnū*, *āgniyū*, TURNER 33^a *ānan*, BLOCH 285^a, CGK 46 cf. Kan. *āngana*, *ānakana*, *āngana*, *āngosa*]

s. gs. *ĀNDA* n. testicle 121 (nx. *ānid* gs. *ān pāti*). [Sk. *āndām*. Pa. Ph. *āndam*; M. *ānid*, G. *ād* m., M. *ādē* n., N. *ār*, BLOCH 286^a, TURNER 31^b, CGK 50.]

x. nx. gx. *ĀNDOR* darkness, obscurity 121 [Sk. *āndhakārā*. Pa. *āndhakārā*, Ph. *āndhārā*; M. *ādhārā* m. (and with -ka extension) *ādhārā* G. *ādhārū*. BLOCH 287-8; TURNER 2^a *ādhārā*.]

nx. *ĀV* n. mucous, mucous avoided by the nose. 16^a. [Sk. *āmāk* raw,

āmām constipation : Pa. Ph. *āma*, M. *āe* L. G. *ām* m. mucous. BLOCH 293^a, TURNER 30^a *ān*, CGK 55.]

gx. *ĀS* m. drake 16 a. [Sk. *āhīsāk* ; Pa. *āhīso*, Ph. *āhīsa* ; M.G. *ās* TURNER 631^b, CGK 56.]

gx. *ĀSALL* L. a bear 8. [Sk. *āksah* a bear : Pa. Ph. *āccha* whence K.M. *as* ; for -rel of K. and -ral of M. cf. Sk. lex. *bhaliukah*, *bhaliyah*; DeS. *bhallu-* m., Ph. *bhalla*; for M. and K. forms cf. Sk. *āccha-bhalla*, BLOCH 289^a, TURNER 475^a *bhālu*, CGK 56. TURNER 652^b refers to J. PRZYLUSKI BSL. 90.196 Sk. *molluḥ* m. bear who connects it with Austro-Asiatic (with characteristic variation *m-* : *bh-*.)]

gx. *ĀK* n. shout, call 16 b. (s. gs. *ākā*, gx. *āk(h)āmuk* to shout, *āk māmuk* id.) [Ph. *ākkā*, *ākkāi* : M.G. H. N. B. *āk*, M. *āk*, *ākñē*, *ākñē* BLOCH 428^a, TURNER 631^a *āk*, *ākñn*, CGK 56.]

x. nx. gx. *ĀKĒ* 109 139 ii, s. gs. *ĀKHO* 53 whole, complete. [Sk. *āksata* unbroken whole : Pa. *ākkhala*, Ph. *ākkhaya*, M. *ākhā*, G. *ākhū* CGK 58.]

s. x. nx. gx. *ĀG* I fire 16 c, 123 a. [Sk. *agnih* m. fire. Pa. *āggi* m. Ph. *āggi* m., M. G. *āg* f. The fem. gender observed in all NI-A. except N. WPah. *ājan*, Ku. BLOCH 290^a, TURNER 32^b *āgo*, CGK 60.]

x. nx. gx. *ĀGOŁ* bolt, bar, latch 133 B (s. gs. *āgahū* q. v.)

s. gs. *ĀGGĀL*, nx. *ĀGVAL*, sv. *ĀGOL* *āggōl* m. braid of hair, tress 12 A [cf. Sk. *āgrāvalāh* topmost lock of hair : M. *āgol*, *āgral*, Sgl. *āgrala* all of which go back to a MI-A form **āgrā-valah* (see Peona Orientalist 1 v 9), CGK 62.]

nx. *ĀGJĪ* L. braziers 30 (s. gs. *āgusīč* q. v.)

nx. *ĀGHĀPO* m. name of a plant, *Achyranthes aspera* [cf. Sk. *āghājdh* a musical instrument, lex. the plant

Achyranthes aspera and with -ā extension in D. s. *āghātā*, M. *āghādā* m., G. *āghādo*, *āghādo* CGK 62. M. *āghedā*, G. *āghedo* quoted by BLOCH 286.]

s. gr. ĀKEDO figure 124. Meaning also hook, hasp. (nx. gx. x. g. *āmīdo*) [der. from *ānk* q. v. M. *āldā*, *āldā* m. brak. CGK 445.]

ex. x. ĀNEVĀPPYOY virginity 299 B. (cf. s. gr. *āmīkrāi* f. relating to celibacy, x. *āmīkrāi* f. m. virgin, unmarried, *āmīkrāli* f. virginity; nx. *āmīkuvār* f., *āmīkuvārpan* n., *āmīkuvārānt*; gx. *āmīkuār* f., *āmīkuāt-pan* n.). [cf. *kumārī* f. virgin, girl, *kumārā*; Pa. *kumaro* Pk. *kumara*; M. H. *kūvar* m., *kūvarī* f.; Sk. **ākumārīkā* [cf. *ākumāram* to a child], with transposition of the nasal to the first syllable, secondarily formed from Sk. *kumārā* as -k- in K. shows.]

s. gr. ĀNGANA, x. nx. gx. ĀNGON 112 1*. v. s. v. ĀNGANA.

s. gr. ĀNGSO m. a towel, [cf. M. *amgochā*, *āngochā*, G. *ānguecho*, Sdh *āngoecho*, Ksh. *angōca*, H. *amgochā* quoted by BLOCH 286]; if derived from *āngavastram* following BLOCH the form Pk. **raaccha* < *raththa* (< *rastra*) is to be explained by the confusion between -tth- and -ech- in Pk. Msl. cf. CGK 49 TURNER questions this derivation under *ānauchō*. The word is more clearly derived from Sk. lex. *āngon-chah*, *āngonchanam*; for the connection between *ukṣāti* *ukṣāte* sprinkles, moistens, *uñchati* gleans, *prokṣati* sprinkles *proñchati* wipes out whence **uñchati* rubs off, in the lexicon form quoted above see my Sanskrit *ks* in Pāli, JBORS xxiii, part I § 10 (b). Sk. lex. *āngonchah*, *āngonchanam* may also be considered to be hypersanskritizations of Ml-A. **anga-puñchana* > **anga-uñcha-(na)*..]

s. gr. ĀCĀRU m. taboo 12 A. [lw. Sk. *ācāra* with specialized meaning.]

s. nx. gx. x. ĀJ. s. gr. ĀJ today 12 A. 16 a. 129, 294; x. nx. gx. ĀJ 294. Sk. *ājri*; Pa. Pk. *ajja*, M.G. *ājī*; for final -i in s. gr. cf. A. *āti*, O. *ājī* representing Ml-A. **ajja*, earlier *ajjio*. BLOCH 290, TURNER 35, CGK 63.]

s. gr. ĀJJO, x. nx. gx. ĀJO m. grandfather, s. gr. ĀJJI, x. nx. gx. ĀJI f. grand-mother 12 A. 132. [Sk. *āyā-kaḥ*; Pa. *ayyalo*, Pk. *ajjas*, M. *ājā*, *ājai*, G. *ājo*, BLOCH 290, TURNER 35, CGK 63, 64.]

x. ex. ĀJ, nx. g. ĀJII, s. gr. ĀJĀ eight 16 a. 63, 138, 201, 229. [Sk. *asṭa*, *asṭa*; Pa. Pk. *asṭha*; M. G. *āṣṭh*, BLOCH 291, TURNER 31, CGK 61.]

s. gr. ĀTTĀ thickens, congeals, evaporates 87 3*. (cf. s. gr. *āttayatā* causes to condense, thickens; x. *ātaumī*, gx. *ātoumīk*). [cf. M. *ātñē* to condense, thicken, G. *ātñū* to be spent up > Sk. *āttah*, Pa. Pk. *asṭa* ? cf. also s. gr. *ātti* a steaming vessel, CGK 66, 67.]

s. gr. ĀTTĀSA, ĀTTĀSIS x. nx. gx. ĀTTĀSIS thirty-eight 229. [Sk. *asṭātāśatih* f.; Pa. *asṭhātāśatam*, Pk. *asṭhātāśam*, Ap. *asṭāśa*; M. *ātis*, G. *ātis*, H. *ātās*, N. *ātāis* TURNER 9, CGK 67.]

s. gr. ĀTTĀHĀVISA, x. nx. OTTĀVIS, gx. OTTĀVIS twenty-eight 229. [Sk. *asṭātāśatih* f.; Pa. *asṭhātāśatih*, Pk. *asṭhātāśam*, Ap. *asṭāśa*; M. *ātis*, G. *ātis*, H. *ātās* TURNER 9, CGK 67.]

s. ex. ĀTSĀSTI f., x. nx. ĀTSOST, gx. ĀTSOT 229 sixty-eight. [Sk. *asṭāśatih* f.; Pa. *asṭhāsattih*, Pk. *asṭhāsattih*, M. *adsat*, G. *adsath*, H. N. *arsatih* TURNER 11b, CGK 67.]

ex. ĀTĀLU m., s. gr. ĀTĀHĀVU, ĀTĀDŪU memory 40a. (cf. s. gr. *ātārana* f., nx. *ātēhan*, *ātāhar*, x. gx. *ātāu*, nx. *ātārumik*, *ātāhāmik*, gx. *ātāmik*). [Sk. *āstāhāpa*, *āstāhāpana*; M. *ātēhan* f. CGK 67.]

s. gr. ĀTĀRĀ, x. nx. OTTĀ, g. gx. OTTĀ eighteen 229. (nx. *ātārū*, x. *ātāū*, [Sk. *asṭāśāśa*; Pa. Pk. *asṭhārāśa*,

Ap. *affhāraha*; M. *afhārū*, G. *arād* (h), *afhār*, H. *affhārah*, N. *afhārah*. BLOCH 286^a, TURNER 9^a, CGK 17.]

s. gs. *ĀJHVO* the eighth 214. [Sk. *āṣṭamakah* : M. *āṣṭhā*.]

s. gr. *ĀPA* transverse 121. [Pk. *āḍḍa-athwart*; M. *āḍ*, G. *āḍū* slanting, N. *āṭ-* in *āḍbhāṅge* TURNER 11^a. Cf. Kan. *adda*. In K. used also as adv. in the sense 'contrarily, against' as in x. nx. gr. g. *āḍ*, M. *āḍ*, G. *āḍū* CGK 67.—s. gs. *āḍḍi* f. obstruction, objection, paralleled by Kan. *āḍḍi* obstacle, Tu. Te. *āḍḍi*, Ta. *āḍḍi* CGK 18.]

4. gs. *ĀṇA* f. promise 123 b. (x. nx. gx. *āṇ* abjuration, oath, citation). [Sk. *āṇī* f. : Pa. *āṇīā*, knowledge, *āṇā* f. order, Pk. *āṇā*, *āṇā* f. : M. G. *āṇ* f. oath, Sgh. *āṇa* order, Sdh. *āṇa* submission TURNER 647^a *jāṇu*, BLOCH 291, CGK 74.]

s. gs. *ĀTTĀ* adv., x. nx. gx. *ĀTĀ* now 294. (ev. dk. dj. g. *āta*, nt. *ātā*) [cf. M. *ātta*, *āta*, G. *ātvāre*; Sdh. *āta* Ksh. *āti*, *ātu* there. Perhaps Sk. *ātah* or *ātā* with loc. ending · Pk. *ātta* BLOCH 287^a, CGK 74-5.]

gx. *ĀDK*, *ĀDK*, *ĀDHIK* excessive 26 β i. b. [lw. Sk. *ādhika-*. CGK 76.]

gx. *ĀDO* half 87 3^a. [Sk. *ārdhaka-*, cf. x. *ārdo*, nx. *ārdha*, gx. *ārda*, *ordo* all of which are lws. For NI-A. inherited words see TURNER 35^a *ādhā*, BLOCH 292^a.]

g. *ĀDLO* first, foremost 26 α i. (ogt. v. *ādlo* anterior, aboriginal, former, previous, old). [cf. M. *ādlā* first, foremost, der from Sk. *ādi*.]

gx. *ĀNĀN* mf. the tree and *ānān* n. fruit of *anona* *squamosa* 42^a (*amdana*, x. *āt*, n. nx. *āt* f., gx. *āmt* f.)

gx. *ĀNĀNĀD* f. joy 40 β. [lw. Sk. *ānan-dāh*.]

s. gs. x. nx. gx. *ĀNI*, ogt. *ĀNI* and, again, another 295 (s. gs. *ānni*, x. vlg. *ānik*, nt. gx. *ānī*, sv. kdr. *āṇi*, dk. *ānī*, dj. cit. *āni*). [Sk. *āṇvāḥ* : Pa. *āṇhō*, Pk. *ānnā*; BLOCH 291^a connects Ap. *ānni* and M. *āni* with I-A.

. **āna-* which would normally explain -g- in these forms; elsewhere only the dental -n- prevails as in G. *āne*; cf. TURNER 14^a *āni*, CGK 78.]

s. gr. *ĀNIKAI* still 294. [der. from prec.; cf. M. *āṇkī*, *ānik* CGK 78.]

s. gs. *ĀNITA* n. pl. entrails 87 4^a; *ĀNTĀ* 124. (nt. x. *āṇṭi*). [Sk. *āntrām* n. : Pa. Pk. *āntām*; M. *āṭ(dē)*, G. *āṭardū*, N. *āṭ*, *ānto* TURNER 32^a, 33^a, BLOCH 291-2, CGK 50.]

gx. *ĀNBĀVĀRTI* seeker after experience; faithless 26 β i. b. (x. *anbā-rāḍti* m. disbeliever, pagan; gx. *ānbāeāṛti*, *onbābāṛti* adj. free-thinker). [lw. Sk. *anubhāvāṛthī*, CGK 24, 79.]

s. gs. *ĀPĀḌTĀ* touches 30, 80 b 2^a. (gx. *āpāḍomīk*, *āpāḍūṇīk*.)

gx. *ĀPŪRTO* insufficient 26 β i. b. (s. gs. *āpūrta*). [lw. Sk. *āpūrta-* unfilled, insufficient; M. *āpūrta*, G. *āpūrtī*, CGK 26.]

gx. *ĀPŪRBĀI* f. scarcity, singularity 26 β i. b. (s. gs. *āpūrpbāi*, *āpūrbāi*, x. *āprupbāi*, nx. *āprūbāi*; x. *āpurbāi*, gx. *āpurbāi*, *āpurbāi* where the sense of 'fondness, love, esteem' is developed; gx. *āpurb* f. esteem). [Sk. *āpūrba* : Pk. *āpūbba*; with anticipation of r (through **āpūrta* : *āpurbba*) M. *āpūrb* *āpurb* *āpūrbh*; H. *āpūrb*, *āpūrb*, CGK 27.]

s. gs. *ĀPPĀYĀ* oneself, self 26 β i. a.; gx. *ĀPĀN* 40 α; *ĀPĀN*, *ĀPĀN* 63, 123 d, 162 a, 254. [der Sk. *ātman-*; Pk. *appa-* and in declension *appā-* (<*ātmanah*) : M. G. *āpan*, N. *āphnu*. BLOCH 292^a, TURNER 36^a, CGK 80.]

s. gh. *ĀMĀT* we 69, *ĀMī* 16 g. K. *ĀMī* 246. [Sk. dat. loc. *āsmī*, inst. *āsmābhiḥ* : Pa. *āmhe* nom.-acc., *āmhehīm* inst. Ap. *āmhehim*; M. *āmī*, G. *āme*, A. B. *āmī* (B. in the sense of 'I'), O. *āmbhi*; N. *āmī*. BLOCH 292^b TURNER 636^b.]

s. gs. *ĀMĀTĀ*, x. nx. gx. *ĀMĀT* sour, acid 176 [Sk. *āmīlām* n. acidity,

dasa : Pa. *ekādasa*, Pk. *eklādaka*, *ekkārasa*, *eggāraha*, *ēāraha*, M. *aktā*, G. *agyrō*, H. *egāraha*, N. *eghāra* TURNER 58^a, BLOCH 285^a.]

s. gs. *IKNISA*, *EKUNISA*, x. nx. gl. *YEKUNIS* nineteen 229. [Sk. *ekonarīśāḥ* : Pa. *ekunārīśām*, Pk. *egū-narīśām*; M. *ekunis*, G. *ognis*; H. *unis*, N. *unais* (< Sk. *ūnarīśā-*) TURNER 50^a, BLOCH 300^a.]

gx. *IGARJI** church 40 B. (s. gs. x. *igarji* f.) [Iw. Port.]

gx. *IGIC*, s. gs. *HIKU* asafoetida 16 e. [Sk. *hinguk* m.; Pa. *hīgu* n.; M. *hīg* m., G. *hīg* f., H. *hīg* m., P. *hīng* f., Sdh. *hīmu* f., N. *hīh*, *hīg* TURNER 638^b, BLOCH 429^a.]

s. gs. x. nx. gt. *INGLO* live coal 12 B, 69, 124. [Pa. *inghāla*, Pk. *ingāra-* (cf. Sk. *āngārah* and *ingārah*); M. *igaj*, G. *igaj*, G. *igāra* BLOCH 294^a, TURNER 6^a.]

gx. *IJ* m. lighting 16 e. f. (s. gs. *iiju* q. v.).

gx. *IZAT* honour, reputation, respect 40 B. [Iw. Pers. Ar. *'izzat*.]

s. gt. *ITTYĀKA*, x. nx. gt. *KITYĀK* why 294, [abl. dat. of s. gs. *itlē*. x. nx. gt. *kitē*. - cf. *itlo*.]

s. gs. *ITLO* so much 255. [cf. Sk. *iyat-*
ika-; Ph. *etta-*, *ettia-*; H. *itā*, M. *itukā*, *itkā*, G. *etto*, Sdh. *etiro*, H. P. *itnā* Sgh. *etokin* BLOCH 291^a, TURNER 522^a.]

s. gt. *ITNQ*, sgs. *ITNQ* flock 12 B [Iw. *hində-*.]

gx. *INDLO*, *ITNQ* hammock 12 B (s. gs. *hindlo*). [Sk. *hindolaka* : M. *hindulā*, *hindulā* m., G. *hindelo*, Sdh. *hindolo*, H. *hindulā* B. *hēdlā* Sgh. *idolū* BLOCH 429.]

gx. *ISTAGĀT* *ISTAGĀT* friend 39, 40, [Iw. Sk.]

nx. *IT* f., s. gs. *ITTIQ* brick 12 B [*itqā* (cf. Sk. *itqā* : Pa. *itthā*), Pk. *ittā* : M. *it*, *it*, G. *it*, H. *it*; for possible Austro-as. origin see PRZYLUSKI in *IIIQ*, CGK. BLOCH 294^a, TURNER 40^a.]

s. gs. *UKKALTĀ*, *UKALTĀ* hills 96 a. 122, 143 b. [As cognates for K. forms we have : 1. Sk. *ūtkirati* digs up : Pk. *ukkīrāi*; M. *ukarē* to scrape up; P. *ukkārā*, Sdh. *ukiraju* to engrave.—2. Sk. *ūtkalati* (cf. Sk. *ūtkalita-* rising) : M. *ukalnē*, G. *ukalnū*, H. *ukalnā* to boil, Sdh. *ukarnu* to go out.—3. MI-A. **ukkhada-*, **ukkhida-* (< **ūtskīta-*) : M. *ukhālñē* to uproot, G. *ukhālñū*; Ku. *ukhēlno* to upset, N. *ukhēlnu*, *ukhēlnu* to pull up.—4. MI-A. *ukkaddhaī* (cf. K. *kādh-* below) draw out, uproot : M. *ukhadnē*, G. *ukhadñū*, H. *ukhādñā*. Cf. TURNER 44, BLOCH 294 5 under N. and MI. forms quoted above.]

gx. *UGADTĀLÖ* opener 40, (s. gs. *ughadtlō*). [Sk. *udghātayati* : Pa. *ugghāfeti*, Pk. *ugghāfai*; M. *ughadnē*, G. *ughādñū*, H. *ughōlmā*, N. *ughānnu* TURNER 45^a.]

s. gs. *UGRĀNA* n. store-house 55.

nx. *NGA*, *UGHĀD* open 122. [Sk. *ud-*
ghāfa- and with -ka- extension in M. *ughādā*.]

s. gs. *UGHĀDTĀ* opens 146 b. [v. s. v. *UGAHTĀLÖ*.]

s. gs. *UNGICÖ* thumb 29 a, 30. [Sk. *angūṣṭhākā*, *angūṣṭhaka* : Pa. Ph. *angūṣṭha-* m.; M. *āgħha*, G. *āgħha*, H. *āgħiħā*, N. *āgħha*. For initial *u-* of K. forms cf. Sk. *angilħi*, *angurħi* f. : Pa. Pk. *āgħul-* f; Rom. *syr angħi*, H. *nagħi*, P. *ungħi* in opposition to all other MI A. forms with initial ī-]

s. gs. *UGĀRŪ* pronunciation 121. [Iw. Sk.]

gx. *UJO*, s. gs. *UJJO* fire 37; g. nx. gx. *UJO* 63. [Sk. *uddyoṭa-* : Pa. Ph. *ujiġa-*]

s. gs. *UTKĀRĀTĀ* wake (one) up, cause to rise 263 3^a [Caus. of s. gs. *uſārtā*]

s. gs. *UTTĀYTA* 263 3^a; (*uſārtā*, x. nx. gs. *uſāmik*). [Though caus. in form, used intransitively in K. cf. M. *uſkñ*, G. *uſkñū*, H. *uſkñā*, N.

s. gs. EKUNSATTARI. x. nx. YEKUNESOTOR, gx. YEKUNASOTOR sixty-nine 229. [Sk. *ekonasaptatih* f.: Pk. *egūnasattarīm*; M. *ekunsattar*, G. *ognoter*, N. *unhāttar* TURNER 50^a.]

s. gs. EKŪNSĀJI. x. nx. YEKUNSĀT. gx. YEKUNOSĀT fifty-nine 229. [Sk. *ekonasāstih* f.: M. *ekuñsātih*, G. *ognasātih*, cf. N. *unsañt* TURNER 50^a.]

s. gs. EKKĀVANNA. x. nx. YEKPON, YEKĒON, gx. YEKĀVON fifty-one 229. [Sk. *ekapāñcāsat* f.: Pk. *ekkāvan-nām*; M. G. *ekāvan*, N. *ekācen* TURNER 57^a.]

s. gs. EKECAĀLISA. x. nx. YEKECĀLIS, gx. YEKECĀL(IS) forty-one 229. [Sk. *ekacālārimśat* f.: M. G. *eklālis*, N. *ekēlis* TURNER 57^a.]

s. gs. EKKYĀSĪ nx. x. YEKKYĀLOISI, gx. YEKĀSSI eighty-one 229. [Sk. *ekāsītih* f.: Pk. *ekkāsī*; G. *ekāsī* M. *ekyāsī*; of N. *ekāsī* TURNER 57^a.]

s. gs. EKKYĀNĀYI. x. nx. YEKĀNÖÜD, gx. YEKĀNÖI ninety-one 229. [Sk. *ekānaratih* f.: M. *ekyānnar*, G. *ekānu*, Sdh. *ekānace*, N. *ekānobe* TURNER 57^a.]

s. gs. EKTĀSA. x. nx. gx. YEKĀLIS twenty-one 229. [Sk. *ekatrimśat* f.: M. *eklīs*, G. *eklīs*, N. *eklīs* TURNER 57^a.]

s. gs. EKĀVĀSA. x. nx. gx. YEKĀLIS twenty-one 229. [Sk. *ekatrimśatih* f.: M. G. *eklīs*, N. *eklāis* TURNER 57^a.]

s. gs. EKĀLÉ one hundred 98 [Sk. *ekāśat* f. M. *eklē*.]

s. gs. EKSĀT. x. nx. YENSOJ. gx. YEN-SOJ sixty-one 229. [Sk. *ekasatih* f.: M. G. *ekasaf*, N. *ekasih* TURNER 58^a.]

s. gs. EKĀL. Ikl. single, alone. [Pk. *ekkalla-* preeminent, Sk. *ekala* alone: M. *eklā*, G. *eklū*, K. with f. in opposition to G. M. f. shows connection with Sk. *ekala*!]

s. gs. AÑI f. eighty; x. nx. ONI. gx. Añsi 229. [Sk. *añtih* f.: *añtī*, Pk. *enī*; M. *añtī*, G. *enī*.]

N. *assi*, asi TURNER 29^b. BLOCII and TURNER give the M. form as *asī*, BLOCH 30^a.]

gx. ÖVĀL inf., ÖVĀL n. 42^a.

x. gx. OTA. s. gs. VATA sun-shine 71. [Iw. Sk. *ötäjam*: **äpatam* > **ärälam*: *rata*, *veta*.]

x. nx. gx. ONĀD food, grain 123 a. [Semi-tatsama fr. Sk. *anādyam*, cf. N. *anāj* TURNER 13^a.]

gx. OJĀHĀTĀ recognizes 74. [Sk. *upalaksayati*: Pk. *uiatakkhañ*; M. *ołakhañē*, G. *ołakhtī* f.]

s. gs. KAJHĀNA. nx. KAJHĀN difficult 21. [Iw. Sk. *kathina*; M. *kathin*, G. *kathān*; -n- in all these forms shows their semi-tatsama nature.]

s. gs. KADĀYILLĒ n. gruel 26 a. l. [cf. M. *kađhāinē* to boil: G. *kadhiyālū*, *kađyālū* boiled so as to be thick < Sk. *krathayati*.]

s. gs. KADĀYĀTĀ boils 26 a. l. [M. *kađhārinē*; G. *kađhīnū* to boil M. *kađhyē*, Sdh. *kađhami* BLOCH 30^a.]

s. gs. KADŪ bitter 26 l., gt. KADŪ 40; s. gs. KADŪ, x. nx. gt. KADŪ 111. [Sk. *kađu*, *kađukha*; Pa. *kađuka*, Pk. *kađua*, M. *kađū*, G. *kađū*, *kađūn*, BLOCH 30^a, TURNER 70^a.]

gx. KĀPSĀN I bitterness 40. (s. gs. *kađsāni*). [der fr. prec. with suffix *sān(s)*!]

s. gs. KĀDŪ m. essence 26 a. l. 113 a. [cf. M. *kađhā*, G. *kāđho*, *kāđho* < Sk. **krāthakāh*, K. forms < Sk. **krāthakāh* G. *kadho*; cf. Sk. *krathah*: M. *kađh* m. ebullition!]

s. gs. KĀDĀM f. frying pan 31 a. [Sk. *kađahah*, *kađahī* f.; Pa. *kađaha*-m, Pk. *kađaha*-m; M. *kađhānī*, f., G. *kađhā* m., *kađhāi* f., Sdh. *kađhī* f., *kađhō* m.; II. *kađhī*, N. *kađāi*, *kađhāi*, *kađhī* BLOCH 30^a, TURNER 76^a.]

s. gs. KĀNĀS. x. nx. Ix. KĀNĀS m. ear of corn 112 l. [Sk. *kanīsa*; M. *kanas*, *kanis* n., G. *kanas* n. BLOCH 30^a.]

s. gs. KĀNU m. a grain 26st; 112 1°. [Sk. *kāñah* a grain: Pa. Ph. *kanām* husk-powder; M. G. *kāya* m. *kāñi* f. *kāñū* n. BLOCH 306^b, TURNER 72^a.]

s. gs. KĀNTHI f. necklace 124. [Sk. *kāñthī* f. throat, *kāñthikā* necklace: M. G. *kāñthī*; M. *kāñthā* m., G. *kāñtho* m. < Sk. *kāñthukah* TURNER 69^b.]

s. gs. KĀNTHI f. window 60 a.

gx. KĀDĪ when 10^{tr}. [cf. M. *kādī*.]

gx. KĀDŪL 12 a.

gx. KĀTĒ 42 a.

s. gs. KĀNTHŪ m. a bark-garment 124. [Sk. *kanthā*: M. G. *kanthā*.]

s. gs. KĀPĀJA, x. KĀVĀP an almírah 21^a. [Sk. *kāpāja-*: M. G. N. *kāpā* cf. TURNER 73^b.]

x. nx. gx. KĀR, s. gs. KĀR do 39. [Imp. 2nd sing. of KĀRUṄK q. v. M. II. *kar*.]

s. gs. KĀRĀPĀNī f. scorched smell, smell of burning 298. [cf. M. *karapñē* to burn, scorch, *karap* f. victuals burned in dressing *karapñān* f. stink of burning articles, *karapñiñē* to singe, *karpā* burned, *karpi*. The first part *kar-* in the above forms corresponds to Tam. *kai-* to be charred, to become charcoal or black, be scorched with Dr. cognates all over; cf. Kan. *karpu* black (< **karpu*-?) etc. cf. BLOCH BSOS 5.738 for Dr. **kāja-*, **kāla-* 'black' and SCHRADER, Brahmapidyā 1.]

gx. KĀRUṄK to do 40^{tr}. (s. gs. *koruka*, x. nx. *kōruñk*). [Sk. *kārati*, *karoti*; Ph. *karoti*, Ph. *kari*, **kārati*; M. *kārē*, G. *kareū*, II. *kainā*, N. *kaiur*. BLOCH 306^b, TURNER 136-7.]

s. gs. KĀRAYĀTī cause- to be made 263 2°. [Sk. *kārayati*, **kārayati* (whence Ph. caus. type **kāreī* in opposition to the simplex *kareī*); cf. **kārāpayati* in Aś. and derivatives in NI-A. under N. *garāunū* TURNER 136^a.]

s. gs. KĀRJī f. the broken shell of a cocoanut. [Sk. *karoji*; M. *karjī*.]

s. gs. KĀRTĀ does 12 A. 46, 259, 263 2°, KĀRCE 19. [v. s. v. *kāruñk*.]

gx. KĀRM n. act 40 a. [Iw. Sk. *kārman* n.; s. gs. *karma*—cf. s. gs. *kāma* as inherited form.]

gx. KĀRMĀL mf., KĀRMĀL n. the Averrhoa carambola and its fruit 42 a. (s. gs. *kārmabala* n.). [cf. M. *karmāfī* n., *karambal* fn., *karambel* fn.]

g. gx. KĀLPĀNĀ f. idea 20, 210. (egx. *cōlōpōna* in Father Stephen's grammar). [Iw. Sk. id.]

gx. KĀLĀM mf., KĀLĀM, n. 42.

gx. KĀLĀY f. zinc 40. (s. gs. *kālāyī*). [M. *kalī*, *kalhe* f., G. *kalū*, II. *kalōi*; Iw. Ar.]

s. gs. KĀLAŚU sacred vessel 26st i. [Iw. Sk. *kalāsh*; v. s. v. *kalso*.]

s. gs. KĀVĀDI f. cowrie 87 3°. [Sk. *kāpar-dakah*, *kāparādikā*: Ph. *kāradda*, *kāraddiō*; M. *kārdī* f., G. *kārdā* m; f. in II. P. I.G.: (*kādī*) and m. in P. *kāud(ā)*, Sdh. *kālu*, M. *kādā* etc TURNER 100^a, and BLOCH 306^b.]

s. gs. KĀSSī how? 52, 211, 293-4; x. KOSO 291; g. KĀS 39. [cf. M. *kasō*, G. *kaśū* any, whatever; < **kādī-śaka-*; NI-A. **kāsaa-* etc.]

s. gs. KĀSī, x. KĀSī f. cultivation, agriculture 8. [Sk. *kīśī*.]

gx. KĀSTī adj. sufferer 40 a. [Iw. Sk. *kāstī-*.]

s. gs. KĀSTĀ ploughs 118. [cf. *kāsi* above; < Sk. *kīśātī*.]

s. gs. KĀSTĀ of what type? 255. [cf. M. *kasā*: der. *kāssī* above.]

s. gs. KĀTō m. bud 26st i; x. *koṭo*, gx. *kāṭo* 41. [Sk. *kālīkā* (whence **kālakah*): M. *kālū* m., G. *kāli* f.; N. *kali* TURNER 79^a.]

s. gs. KĀTĀ knows 26st i, 117. [cf. M. *kañč*, G. *kañū*, P. *kalnā*; < Sk. *kālajati*, *kalānam* BLOCH 307^a.]

s. gs. KĀLĀSO m. KĀLĀSI f. pitcher 26 a i. 198. [Sk. *kalāśāḥ* : G. *kaśāś*, N. *kalas*; Sk. *kalāśakāḥ* : M. *kaśāś*; K. *kaśī* f. G. *kaśīja* < Sk. *kalāśikā*; cf. BLOCH 307^b, TURNER 79^a.]

s. gs. KĀNDŪKA to pound 60 a. ISL. *khandayati*; Pk. *khandat*; M. *kādūē*, G. *kādīū*.]

s. gs. KĀNDO m. onion 124. [Sk. *kan-daka-*; M. *kādā*, G. *kādo*, II. *kādā* etc. BLOCH 309^a.]

s. gs. KĀNDI f. cucumber 133 B. [Sk. *karkatikā* : Pk. *kakkadiā*; M. *kākdi* f., G. *kākdi* n., *kākdi* L; cf. G. *kākñi* f. a kind of cucumber; BLOCH 307^b, TURNER 82 *kākri*.]

gx. KĀGĀD. s. gs. KĀGĀDA paper 40 a. [M. G. *kāgad*, G. *kāgaj*, *kāgal* N. *kāgaj*, *kāgal*, *kāgad*, Iw. H. *kāgad*, *kāgaj* fr. Per. TURNER 81^a.]

s. gs. KĀNKANA n. x. nx. gx. KĀNKON bangle 124. [Sk. *kankanam*. M. G. *kākan*, N. *kankan* TURNER 66^a.]

x. nx. gx. KĀJ n. work 132. [Sk. *kāryah* to be done : Pa. Pk. *kajja-* M. G. N. *kāj* BLOCH 308^a. TURNER 85^a.]

s. ge. KĀJJĀLA n. unguent, lamp black, x. nx. gx. KĀJJĀL nx. gt. KĀJJOL 18 b. 261 a. 63. 102. 121 [Sk. *kajjalam* n.: Pa. Pk. *kajjalam*, M. G. *kājol*, H. *kājal*, N. *gājol* TURNER 140^a.]

g. gx. nx. KĀO take away, remove. [Imp. 2nd sing. of *kādūka* q. v. cf. M. G. *kādh* etc.]

s. sg. KĀŪA forest 18 b. [Kan. *kōtu*.]

s. gs. KĀŪĀKA to take off, remove, strip off, 261. [Pa. *kaddhati* draws: Pk. *kaddhāi*, M. *kādhne*, G. *kādhīū*, Pk. *kaddhnā*. II. *kārhnā*, N. *kāruu*, *kārhnu* BLOCH suggests connection with Sk. *kūrṣati* (and *kṛṣāh*) which TURNER considers obscure, cf. BLOCH 308^a, TURNER 86^a. Louis H. GRAY in JAOS 60.361.2 derives Pa. Pk. *kaddh-* from **kardh-* which is scarcely cognate with Sk. *kārṣati* but seems to be from the I-E. base **galdh-*,

an extension in -*dh-* from the base **gale* 'draw' seen in Epic and Ionic *kālos*, Attic *kālōs*, Old Saxon *gihalōn*, Old Frisian *halia* etc. This gets over the main difficulty in TEDESCO's suggestion in DLZ 35.828-9 of connecting *kaddha-* with *kaffha-* (< *kṛṣā-*) with the impossible change of -*ffh-* to -*dh-*.]

s. gs. KĀYI f. story, tale 88, 110, 119 2^a. [Sk. **kathāvīkā* (cf. *kathānakam* n., Pk. *kahāṇaa*): M. G. *kahāni* f., G. *kāni*, N. *kahāni* TURNER 81^a.]

s. gs. KĀNĀTO m. a thorn 124. [Sk. *kāṇfakah* : Pa. *kantako*, Pk. *kanfāa*. M. *kāñj*, G. *kāñp*, II. *kāñz* N. *kāra* BLOCH 308^a, TURNER 83^a.]

s. gs. KĀNĀPĀA n. threshing of grain, corn, etc. 298. [cf. M. dial. *kandañ* and stand *kāndap*; v. s. v. *kāndā*.]

s. gs. KĀNĀTĀ pounds, threshes 80 a. [cf. *kāndta*.]

s. gs. KĀNĀSQUINT-EYED 26 a ii. [Sk. *kānākṣakāh*.]

s. gs. KĀTRI f. scissors 26 β 1a 87 3^a, 195; g. *kātar* 39. [Sk. *kartari*, *kartarikā* : Pa. Pk. *kattari* f. Des. *kattari*, M. G. *kātar*, M. *kātri*, Sdhi. *katarī*, Sgh. *katura*, B. *kātāri*, O. *katurī* BLOCH 308^b, TURNER 17^a *katru*]

s. gs. KĀNU m. ear, x. nx. gx. g. KĀN 12 A. 18 a. 26 β 1a. 63. 102. 125 a. 133 B. 193. 195. [Sk. *kāṇyah* : Pa. Pk. *kanna-*, M.G.H.N. *kān* BLOCH 309^a, TURNER 86^a.]

s. gs. KĀNTŪĀKA x. nx. gx. KĀNTŪĀKA to scrape a coconut 124. [Sk. **kāntati* : Pa. *kantati*, M. *kātē*, *katē*, G. *kātrū* BLOCH 308^b, TURNER 86^a.]

gx. KĀNDĀV mf., KĀNDĀV n. 42.

s. gs. KĀNSĀLA n. temple 300. [Sk. *kāma-śālā*; cf. M. *kānsil*, *kānsal*, *kānsul*, *kānād*; G. *kānsiyāl*.]

s. gs. KĀPŪRŪ camphor 26 β 1a. (x. nx. gx. *kāpūr*). [Sk. *karpūra* mn : Pa.

Pk. *kappāra-* mn.; M. G. *kāpār-*, G. II. P. *kāpār-*, N. *kāpār-* BLOCH 309^a, TURNER 73^a.)

5. g. KÄPPÄÄÄ n., x. nx. gx. KÄPPÄÄÄ. KÄPPÄÄÄ cloth 63, 40, 153 B. [Sk. *karpaṭa-* mn. old rag; Pa. *kappaṭā-* mn., Pk. *kappāda-* m.; M. G. *kāpād-* n.; with -ka- extension in II. *kāpājā*, N. *kāpājā*, I. *kāpānā*. BLOCH 309^a, TURNER 73^a.]

6. g. KÄPPÄÄÄ to cut 260. [Sk. *kalpā-* yati trims, cuts; Pa. *kappeti* trims, cuts; M. *kāpne*, G. *kāpnu*, I. *kappaṇ* to cut, Sgh. *kappaṇu*, Sgh. *kappaṇu*. BLOCH 309^a, TURNER 73^a.]

7. g. KÄPÄÄÄ cuts 134. [cf. prec.]

8. g. KÄPPÄÄÄSU, x. nx. gx. KÄPÄÄÄSU m. cotton, 48. [Sk. *karpaśi* f., *karpaśam* n.; Pa. *karpāsi* f., Pk. *kappāsa* m., M. *kāpās* m., G. *kāpas* m., *kāpus* n., II. N. *kāpās* BLOCH 309^a, TURNER 73^a. According to J. PRZEWLUSKI BSL 2569 the Sk. forms are borrowed from an Austro-Asiatic word, which appears in Sk. again as *kar-paṭam* and without the prefix as *paṭam*.]

9. g. KÄPÄÄÄ, gx. KÄPPÄÄÄ, x. nx. gx. KÄPÄÄÄ f. hair cut, clipping of hair 134. [cf. *kappūka* above; M. *kāpni* f., *kappaṇ* reaping; G. *kāpni* f.]

10. g. KÄMÄÄÄ n., x. nx. gx. KÄMÄÄÄ work 18 b. 63, 102, 123 b, 133 B, 193, 195 [Sk. *kārmān* n.; Pa. Pk. *kamma-* n., M. G. II. N. *kām-*; BLOCH 309^a, TURNER 87^a.]

11. g. KÄMÄÄÄRUM m. iron smith 31 b 1, 54 B, 109, 117. (x. nx. gx. *kämär-*). [Sk. *karmakārah*; Pk. *kammātā-* m.; N. *kamārō* slave; TURNER 75^a.]

12. g. KÄYÄÄÄ, KÄYÄÄÄ, g. neg. KÄYÄÄÄ. KÄYÄÄÄ m. a crow 26 a II, 49 A, 109, 115 b; g. gx. KÄYÄÄÄ, KÄYÄÄÄ 49 B, 115 d. [Sk. *kāka-* without extension in G. N. Ku. II. *kāg* and with extension in M. *kārjā*, G. *kākṣa*, *kāgṣi*, TURNER 84^a.]

13. g. nx. x. KÄÄÄÄ, a. g. kāl yesterday 16 a, 90, 131 a, 214, 293, 294. [Sk. kālām: Pa. Pk. *kallām*, Pk. *kalkhī*; (all meaning 'at day break, dawn'); Pa. *kallām*, *kalkhī* yesterday; M. *kāl* yesterday, G. Ku. *kāl* tomorrow, N. *kāl*, Sgh. *kāl* tomorrow, Ksh. *kāl* day after tomorrow;—A. O. *kālī*, II. *kālī*(i), II. *kāl*, P. *kall*, *kallā*, I. *kalkhī* yesterday, Ku. *kāl* yesterday, BLOCH 309-10, TURNER 90^a.]

14. KÄLTO, g. neg. KÄLTO beneath, lower, inferior 80 a. [cf. M. *khālta* adv. beneath, *khālcā* lower, *khālā* lowish (of ground); G. *khālā* n. hollow round a tree, M. *khāl* below, A. *khāl* a pit, N. *khālcī*, *khālsī* valley, *khālō*, *khāldā* pit, depression < Sk. *khallak* m. cheek; Pa. *khalla-* n. hole, TURNER 121^a.]

15. g. KÄLSE n. bronze 26 a II, 62, 131 C. [Sk. *Latasah*, *kāñsyam* bell-metal; Pa. *karīso* m., Pa. *karīsa*, *kāsa-* n.; M. *kāsē*, G. *kāsū*, Sgh. *kas* metal gong, N. *kāso*. BLOCH 310, TURNER 83^a.]

16. g. KÄSAVU tortoise 26 B 1 a, 61. [Sk. **kakṣa-pah*, *kacchaphah* m.; Pa. *kacchapa*, Pk. *kacchabha-*, *kaccha-*ra; M. *kāsav*, *kāsar* Sgh. *kōśumbu*, II. *kacchā*, N. *kacchutā*; BLOCH 310^a, TURNER 67^a.]

17. nx. gx. KÄLJÄVONT 'with a heart', kindly, well-disposed, careful 299 C. [cf. M. *kälij* n., G. *kālāj(dū)*, *käljū* n. heart, *kalejū* n. liver, heart, II. P. I. *kalejā*, N. *kaleja* < Sk. *kāleyakah*, *kāleyah* Pk. *kāleya-* n., TURNER 79^a.]

18. g. KÄLÄ m. time 18 a, 89, 117. (x. nx. gx. g. *käf*). [Sk. *kālāh* m. time; Pa. Pk. *kälu-* m.; M. G. *käf*, O. *käla*, II. N. *käl*. BLOCH 310^a, TURNER 90^a.]

19. g. x. nx. gx. g. KÄÄÄÄ m. black 26 a II. [Sk. *kājī* n. *kājē*). [Sk. *kālāh*, *kāla-* *kāh* black, dark; Pa. *kājō* black, *kālō*, Pk. *kālā-*; M. *kājā*, G. *kājō*, Sgh. *kāju*, I. *kājā*, II. P. *kālā*, N. *kālō*. BLOCH in BSOS 51 compares Pa. and Sgh. forms (< **kājā*, **kāla* with Pa. Sgh. *-j-*) with Kun.

kāḍu black (and also 'forest' cf. K. *kāḍa* above) Tel. *karra*, Gondi *kassu* 'lamp-black', and believe them to be of Dravidian origin.]

s. ne. gx. KĀJĀL I. anxiety 299 C. [cf. *kājījront* above; M. G. *kājū*.]

gx. KĀLĀSY I. blackness 299 B. (s. pe. *kālāsāni*). [v. s. v. *kāla* above and suffix *sāni*(i).]

K. KI interrogative particle 295; 'that' after verbs of saying. [M. H. B. *ki*, N. *ki*. With the second meaning appear to be *lwa*, at least in sense from Pers. BLOCH 273; TURNER 91.]

g. KILĀC, s. gs. KILĀCI I. scream 39. [cf. M. *kījas*, *kīsā*, *kīsīs* *kīsos* in the sense of 'loathing, sickly loathing'; *kīsāyē* to loath which BLOCH 310 derives from Sk. *kīlāṣa-* fatigue, but cf. M. *kīraññe* to scream, shriek, squeak, squeal, *kīkīññe* to chatter, and N. *kīmu* to pound, *kuññi* < Sk. *kīcānta-* broken, G. *kīkīcīrū* to press hard. M. *kīraññe* to mangle, TURNER 91. K. forms seem to indicate M. *kīcaññe* or a base *ku* or *kīc* seen in the above vocabularies found in N. M. G.; cf. further N. *kac-kac* constant grumbling, H. *kackaṇā* wrangle, G. *Lackactū* to gnash the teeth; N. *kucinu* to be crushed, B. *kūcānā* to shrivel. All these point out to *kac*- *kic* and *kuc*, as onomatopoeic formations, despite Sk. *kuc-*, *kūc-*]

na. ngs. KIRKI I. window 80 a. [M. *kīrkī*, G. *khaḍkī* f., N. *khukū*, *khirkī*, H. P. *kīrkī* < Sk. lex *khafakkikā* f. 'side door'. Del. *khadakkī*, BLOCH 319; TURNER 123.]

s. gs. KITLO how much 255. (gs. *kitlō*). [M. dual *kitlā*, G. *keflō*, H. *kitnā* < Sk. *kiyatta-* + *-allaka-*]

s. KISAN nomen proprium 9. [Sk. *Kīṣṇāḥ*]

K. Kīpo insect 102, 111. [Sk. *kitakak-* Pa. *kitakam* n., Pk. *kiḍaa-* m.; M. *kiḍā*, G. *kiḍo*, H. P. L. *kiḍā*, N. *kiṭṭa*, BLOCH 311; TURNER 92.3]

s. gs. KUĀKADA n. x. ne. gx. KUĀKRO son 24. [Sk. *kukkuṭāḥ*: Pa. *kukkuṭa*, Pk. *kukkuṭa* m.; G. *kukṭo*, N. *kukkro*, H. *kukṭā*, Ku. *kukkuṭa*; cf. M. *kukḍeku* n. crowing, *kuk*, *kīk* crowing, *kuknē*, *kūknē* to crow (of a cock); cf. also M. *kōbū*, *kōbō* occurring in K. *kōmba*, *kōmbō*, TURNER 93.]

s. gs. KUĀKŪMA n. x. ne. gx. KUĀKŪ 124. [Jw. Sk. *kuākuma-*; M. *kūkū*, G. *kūkūm* *kūkū* BLOCH 314.]

s. gs. KUCCI I. shavelings 133 B. [cf. N. *kuc* brush < Sk. *kūcādā* m. bundle of grass, brush; Pk. *kucca-* m. beard, Rom. *syr*, *kuc* beard, chin; Sdhi. *kuc* n. pubic hair; elsewhere in the sense of brush, BLOCH 311, TURNER 93.]

* KUTTĀNG nomen proprium 10. [Sk. *Kīṣṇāḥ*, cf. *Kīsāu* above.]

x. KUŪDPŪV n. blindness 299 B. [pon suffix with x. *kuūḍa-* < Kon. *kuūḍa* 'blind', cf. s. gs. *kuūḍa*, x. ne. *kuūḍo*, *kuūḍo*.]

* gs. KUMBĀRU m. potter 54 B. 124. [Sk. *kumbhakāṭa-*: Pk. *kumbhāṭā*; M. G. *kumbhār*, Sdhi. *kumbhām*; P. H. *kumbhār*, Sgh. *kumbhukām*. BLOCH 313.]

* gs. KULLO m. buttock 102. [cf. M. *kulā*, *kullā*, *kullā* m., *kulhānā*, G. *kulo* buttock, *kullā*, *kulḍī* scrotum, all < Sk. **kūlyaka-*; Sk. *kūlyā* f. small river, ditch: Pk. *kullā* f.; kūl watercourse, *kulo* ditch. BLOCH 313; TURNER 101.]

x. ne. gx. KULĀR s. gs. KULĀRA n. mother's house, maternal home (speaking of the lady) 54 A, 109. [Sk. *kulāgūram*, cf. M. *Māker* < mātṛ-**gharam*]

s. gs. KŪTA n. company 121. [cf. M. *kūṭī*.]

gv. KĒSAR mf. saffron 40 B, KESĀR n. 42a. [Sk. *kēṣāṭa-*, *kesāṭa-*, M. G. N. *kesar*, M. *kēsar*, M. G. *kesrī* BLOCH 314; TURNER 105.]

gv. KEGĀD mf. KEGĀD n. *Hedychium Gardenerianum* 42 a, (s. gs. *kedagi*)

—cp. M. *kaspi*, G. *kasū* to feel tired, H. *kasaknā* to suffer, *kasak* curvature BLOCH 307, TURNER 81^a under *kasnu*]

4. gs. KHASKHASTĀ grates 78^a. [M. *khaskhasnē* ibid; H. *khaskhas* f. a harsh sound, B. *khaskhas* roughness; H. *khaskhasānā* to grind the teeth? and N. *khaskhasānume* TURNER 118^a.]

5. gs. KHĀSTĀ tills, ploughs 78^a. [v.s.v. *kastā*.]

6. gs. KHĀTU m. starch or any liquid extract 26 a i. 80^a. [M. *khaf* f. starch, paste; G. *khaf* m. oil-cake; Sdhi. *kharu* nf., P. *khol* f., H. *khal* m., *khalī* L., L. *khaf* L., O. *khali*. < Sk. *khalī* f.; Ph. *khali* f.; BLOCH 317^b (<*khala-*), TURNER 116^b under *khali*]

7. gs. KHĀTŪCĀKA, x. nx. gs. KHĀTŪMK to eat 260. [Sk. *khādati*; Pa. *khādati*, Pk. *khādāl*, M. *khānē*, G. *khātū*, H. *khānā*, N. *khānu*. BLOCH 318^b, TURNER 120^b.]

8. gs. KHĀKTĀ coughs 78^b. [M. *khākarnē*, *khākarnē*, *khākernē*; Sk. *khakh*, *khak* to laugh, cf. M. *khok* (*h*)lā, *khok*, *khōk*, *khok(h)nē*, N. *khoknu* to cough TURNER 128^b.]

9. gs. KHĀNDHU, x. nx. gs. KHĀND m shoulder 124. [Sk. *skandāh* m.; Pa. Ph. *khandha* m.; M. *khād*, G. *khād(o)*, *kādh* L., N. *kād(h)*. BLOCH 318-9, TURNER 83^b.]

9. gs. KHĀKKO, ny. KĀKH, KHĀK gs. KHĀK, KHAK, g. gs. nx. KHĀK x KĀK the armpit 26 b i. a. 63, 78 b, 80 b 1^a, 139 a u. [Sk. *kāksah* m., *kāksū* f. armpit. Ph. *kakkha* m., M. *kākh*, *khāk*, *khāk*, *kāk*, G. *kākh* f., B. *kākh*, O. *kākh*, H. *kākh*, Rom. *kakk* armpit; in opposition to thus-*kkh*- treatment of Sk. -*ks*- there is the -*cch*- treatment giving a slightly different meaning: Pa. Ph. *kaccha* m. armpit; but A. *kāsu* (s. gs. *kāsti*) loin-cloth; B. *kāch* hem of loin-cloth, H. *kāch* loin cloth, G. *kūch*, M. *kās*; but P. L. *kacch* L. armpit, *kacchā* m. side of boat and Ksh. *kach* m. armpit (lw, fr. P. L. with *ch*) stand intermediate. For this double treatment cf. also Sk. *kākṣah*, ep. *kacchah* m. marsh: Pa. *kaccha* mn. marshy place, Ksh. *kach* m. short grass, Pk. *kacchā* m. marsh, G. *kāchar* n. coarse grass; but P. L. *kalkh* m. grass, Sdhi. *kakhu* m. straw. BLOCH 308^a, TURNER 317^b.]

K. KHĀT bedstead. v.c. a. [Sk. *khātā*; Pk. *khaffā* L.; M. G. *khāt* f., B. H. N. *khāt*; BLOCH 318^a, TURNER 119^b.]

9. gs. KHĀNA n. eating, eatables, 26 a ii, 89, 102, 109, 112 1^a, 298. (x. nx. gs. *khān*). [Sk. *khādanam*; Pk. *khādanam*; M. *khān*, G. *khānā*, H. N. *khānā*, N. *khān* TURNER 120^a.]

9. gs. KHĀTTĀ eats 26 a ii, 88, 102, 263 4^a, x. nx. gs. KHĀTTĀ 102. [v. a. v. *khāumik*.]

9. gs. KHĀNDU, KHĀNDU x. nx. gs. KHĀND m. shoulder 26 b i a; 138 [v. a. v. *khāndu*.]

9. gs. KHĀMBO, KHĀMBHO 26 i a, 124, 138. [Sk. *skambhā* with -*ka*- extension; N. *khāmo*, *khābō*; Ku. *khāmo*, B. *khāmbō*, P. *khambhā*, without extension in Pa. Ph. *khambha* m. H. *khām* m., G. M. *khāb* m. BLOCH 319^a, TURNER 120^b.]

9. gs. KHĀRU m. salt 26 a ii, 139 a i. (x. nx. gs. g. *khāt*). [Sk. *kṣārah* m. Pa. Ph. *khāra* m. potash; M. G. N. H. P. *khār* BLOCH 319^a, TURNER 121^b.]

9. gs. KHĀVAYTĀ feeds, causes one to eat 263 4^a [Sk. *khādayati*; M. *khāvāyē*.]

9. gs. KHĀRI f. pudding made with milk 139 a i. [Sk. *ksirī* f. (cf. *ksīram* n.); Pa. Ph. *khīra* n. M. G. *khīr* f., N. *khīr*. BLOCH 319^b, TURNER 122^b.]

9. gs. KHŪRU m. hoof 102. [Sk. *khūsak* m. Pa. Ph. *khura* m.; M. *khār* m., G. *khur* f., N. *khur*. BLOCH 320, TURNER 124^b.]

gx. GĀNĀ. s. gs. GHĀNI L. smell; evil smell 80 a. [M. *ghānā* f. G. *ghānā* L. evil smell < Skr. *ghānā* : Pa. Pk. *ghāpā-*; BLOCH 326^b; the stem, gender perh. through <*ghānāka*.]

ns. GĀNĀT n. singing, music 80 [M. *gānē* n. singing; G. *gānā* n. II. *gānā* song, N. *gānā*, *gānā* < Skr. *gānam*, *gānakam*; for the verb M. *gānē*, cf. BLOCH 323^a.]

s. gs. GĀNĀT. x. GĀNĀT f. knot; x. gs. GĀNĀT, nx. gs. GĀNĀT L. 26 β i a; 86 1^b, 133 A, 145 a. [Sk. *grānāthī* m. knot; Pa. *gānāhi* m., Pk. *gānāhi* m.; M. G. *gānā* f. A. *gānāhi*, O. *gānāhi*, B. *gānā*, II. *gānā* TURNER 140^b under *gānā*]

s. gs. x. GĀDDE n. field 63. [Kan. *gadde*.]

s. gs. GĀLĀ, gāl, cow 26 n. b. 51. [cf. MI-A. *gālā* as Iw. in Sk. lex., M. G. *gālā* f., N. *gālā*, A. B. O. *gālā*. TURNER 138^b.]

s. gs. GĀLU, x. nx. gs. GĀLĀ m. foetus or embryo (of lower animals only) 63, 80 b 1^b, 102, 133 B. [Sk. *garbhah* m. foetus; Pa. Pk. *gabbha* m.; M. *gābh* m., G. *gābh* m., N. II. *gābh*; and without aspiration in Ksh. *gab* m. womb, Ku. *gāb*, B. *gāb*, Sgh. *gabā*. BLOCH 323^a, TURNER 141^b; v. s. v. *gābba* for extended base.]

s. gs. GĀLBĀ the inner core of the trunk of a Plantain; the spadix or fruit receptacle of the Plantain [Sk. *garbhakābā*].

gx. GIREST a householder 29 C. [Iw. Sk. *ghastha-*, cf. N. *gīravī* *gīravī* TURNER 142^b.]

gx. GIRESTKĀR householdership 299 B. [abstract form fr. *girest* with suffix -kār.]

s. gs. GİLTĀ swallows 102. [Sk. *gīlōts* swallows: Pa. *gīlatī*, Pk. *gīlāī*, M. *gīlē*, Sdh. *gīlānu*, B. *gīlē*, Sgh. *gīlānuā*; G. *gīlēv* BLOCH 324^a.]

s. gs. GUJGUŁU m. bdelium 121. [Sk. *gīlgūlu*, *gūggūlu*: Pa. Pk. *gaggūda* n.; M. *gūgūl* m., *guggūl* (Iw. with -t-); G. *gūgūl*, N. *gūgūl* BLOCH 324^a, TURNER 143^a.]

s. gs. GUJARU a Gujarati 133 B. [Sk. *gurjāra-*; Pk. *gūjāra-*; M. G. *gūjār*, II. *gūjār*.]

s. x. GUJUKKU the sound of swallowing 80 a. [cf. M. *gūskali*, *gūskūsi* f. eructation; G. *gāf*, *gāfgef*, *gāfak* gurgling; M. *għuiskā* m. gulp, G. *għuiskiū*; M. *għuiskħu*; G. *għiđo*, Sdh. *għuisku* to swallow, N. *għuisku*. For the NI-A. forms with *gh-* cp. Pk. *għojsfaj*, Ap. *għunċaj* and K. *għođu*, *għođi*; there seems to be a contamination between MI-A. **għuſſi* and **għuſſu* and **għuſſi* in sense cf. II. N. *għuġġuđi*, M. G. *għuġġuđi* a gurgling hookah; cp. also MI-A. **għaff*, in K. *għaffi* drinking continuously, without stop. Cf. BLOCH 327^a, TURNER 158^b.]

s. x. GUTTU: guttu the sound of drinking a mouthful, 80 a. [cf. II. *għođi* and prec.]

x. GUNEST of good qualities 299 C. [Iw. Sk. *gunastha-*, **għuġestha-*.]

s. gs. GUMPIU m. group 121. [cf. Sk. **gūspa-*. MI-A. *gumpha-*; M. *għaphix* to string together; perhaps a Iw. in Kan. *gumphi* fr. Sk. borrowed in K.]

s. gs. GŪRŪ m. teacher, master 210. [Iw. Sk. id.]

s. x. GURGURU rambling 50, 80 a. [M. *gurgurī*, *gurgurī* f.; G. *gurguriū*, N. *gurgurī* TURNER 146^b; cf. M. *gurgurī* *ghurghurī* BLOCH 324^b, G. *gurū*, *ghurakriū*, and TURNER 159^a; *ghurħus* snarling. In the sense of 'snoring' K. *ghorċi* see N. *ghurħi* 159^a.]

gx. GUSOMIK to enter 10. [M. *għusnē* to enter forcibly, G. *għusnū* N. *għusnu*, P. *għusnā* TURNER 159^b without etymology. < Sk. **għiċċi*; cf. M. *għusnū* with extension, BLOCH 327^a.]

K GŪ human excrement. 88, 110. [Sk. *għażha-*; Pa. *għażha*, Pk. *għa-* m. dung; M. G. *għu*, N. *għu*, *għu* or *għu* TURNER 146^b, BLOCH 325^a.]

cf. Sdh. *ghando*, L. *ghand*, P. *ghandā* etc. TURNER 156^a. BLOCH 326^b.]

gx. GHĀM perspiration [Sk. *gharmāh* : Pa. Pk. *ghamma-* m., M. G. N. *ghām*, BLOCH 326^b, TURNER 156^a-7^a.]

s. ga. GHĀMSĀN¹ f. the smell of perspiration, x. nx gx. GHĀMSĀN 133 B, 298 [-sān(i) formation fr. prec.]

s. ga. GHĀYU, GHĀVU a wound 26^a i in 49 A. [Sk. *ghātah* : Pa. *ghātō*, Pk. *ghātā-*; M. *ghāy*, *ghāv*, G. *ghā*, *ghāy*, *ghāv*, N. *ghāv* ; BLOCH 326^b, TURNER 155^b.]

s. gs. GHĀRI a fried savoury 26^a i in [Deś. *ghārā* f.. M. *ghārī* f. wheat cake fried and stuffed ; G. *ghārī* a sweetmeat.]

s. gs. GHĀLKĀ to put, place 301. [M. *ghālnē*, G. *ghālē* < Pk. *ghalla* which is given as a *dhātvādeśa* for *kṣip-*.]

s. gs. GHĀSU m. a mouthful, (x. nx gx. *ghās*) 26^a ii [Sk. *ghāsa-*, *ghāsāh* food : Pa. Pk. *ghāsa-* m.; M. *ghās* m., G. *ghās* n., N. *ghās*, BLOCH 326^b. TURNER 156^a.]

s. gs. GHĀSTĀ polishes, rubs 26^β i a, 133 B, 262. [Sk. *ghāṣṭa-*. Pa. *ghamsati*, Sk. *ghāṣṭate* is rubbed ; M. *ghāṣṭē*, G. *ghāṣṭū*, H. *ghāṣṭā*, N. *ghāṣṭu* TURNER 155^b, BLOCH 326^b.]

K. GHĀL clarified butter 56, 102 [Sk. *ghātām* : Pa. *ghatam*, Pk. *ghā-*, *ghā-*; M. G. H. *ghā*, N. *ghā*, *ghā-*, *ghā-* TURNER 157^a, BLOCH 327^a.]

s. ga. GHŪVTĀ revolves, turns 102. [cf. M. *ghumnē* to ferment, G. *ghumrū* to revolve in mind, Sdh. *ghumānu* to turn, H. *ghūmnā*, P. *ghummnā* all of which go back to Pk. *ghummaī*. K. forms show Ml-A. **ghūma-* as their basis, also attested in Pk. *ghumāī*.]

x. CHENĀ taking, accepting. [cf. M. *ghenē* ; *ghēpnē*. Sdh. *gimhanu* < Ph. *ghen-* *ghēppa*, BLOCH 327.]

s. ga. GHETTĀ takes, accepts 78 b. [see prec.]

x. nx. gx. GHŌU husband 119 1^o. (cf. -*ghovo* in s. ga. in cmpds like *bāl-**ghovo* addicted to women's company). [M. dial. *ghor*, *ghoṛo* husband < Pk. *goha-*. On the different etymologies suggested so far see my *Prakrit goha-* in the *G. S. Sardesai Commemoration Volume*, BLOCH 327^b.]

s. gs. GHŌPĀ f. a mare 197. [Sk. *ghoṣikā* : M. G. *ghodi*, H. *ghafī*, N. *ghoṛī* ; TURNER 160^a.]

s. ga. GHŌPO sing., GHŌPĀ plur. horse(s) 53, 54, 55, 102, 193, 195, 197, 201, 208. [Sk. *ghoṣakā* : Pa. *ghotako*, Pk. *ghodaa-*; M. *ghodā*, G. *ghoda*, H. *ghoṛā*, N. *ghoṛā* TURNER 160^b, BLOCH 327^b.]

x. nx. gx. GHOKĀR house-holder 299 A [ghor < *ghar* q. v. and *-kār.]

s. gs. GHOLĀTĀ drudges, shakes, stirs 96 a. [Sk. lex. *gholayati* : Pk. *gholei* ; M. *gholnē*, G. *gholvū* agitates, H. *gholnā*, N. *gholnū*; BLOCH 327^b, TURNER 161^a.]

s. cĀP much 39, gx. cĀP mf., cĀP n. 40^β, 42 a, β. [M. *cadh* superior, G. *cadhtū* ; v. s. v. *cadtā*]

s. Es. CADHĀ climbs, ascends 26^a i. [M. *cadhnē*, G. *cadhī*, Sdh. *cadhanu*, P. *cadhnā*, N. *cadnu*, *cadhanu*, H. *cadhnā* < **cadha-*, cf. Pk. *cadā* mounts, *paccaddāi* ; BLOCH 328^a, TURNER 164^a. Pk. *cadā* is connected with I-E. **gēlē-* (< **gēlē-de-*), an extension of the base **gēlē-* 'be high, lift high' according to GRAY, JAOS 60.362 ff.; and with -*dhe-* extension **gēl-dhe-* gives us M. G. H. forms.]

s. gs. CADHĀ, gx. COHTĀ f. ascent, rise 298 [M. G. *cadhī*, Sdh. *cadhā* f., H. P. *cadhī*, N. *cadli* TURNER 164^a.]

K. CADHĀ m. chick-pea, gram 26^a j ; 53, 102 ; gx. *canō* 40 a. [Sk. *canaka-* m., Pk. *canā-* m.; M. *canā*, G. *canō*, P. *canā*, H. *canā*, N. *canā* ; BLOCH 328^a, TURNER 165^a.]

in M. *cām*, G. II, B. *cām*, P. L. *camm*, Sdh. *camu*, TURNER 172^a; BLOCH 329^a.)

s. gs. CĀMPE 121. [v. s. v. *cāmpē*.]

s. gs. CĀRİ 54 B. [v. s. v. *cyāt*.]

s. gs. CĀLA f. tenement 26 a ii. [cf. Sk. *sālā* : M. *cāl*.]

s. gs. CİKKĀNA adhesive, unctuous, 121. [Sk. *cikkana-* : M. *cikan* *eiknā*; G. *ciknā*, H. *eiknā*, P. *cikkān* etc. BLOCH 329^b.]

s. gs. CİKKÖLÜ m. mud, mire 121. [Sk. *cikkhalla-* : M. *cikkhal*, G. *cikkhal*, *cikkhal* m., P. *cikkat*. Sdh. *sikal*, II. *cikkhar*, *cikkhal*, BLOCH 330^a.]

s. gs. CİTTALA n. spotted deer 197. [Sk. *citrāḥ* spotted, lex. *citrala-* : Pk. *cittala-*, M. *cital* (TURNER *cital*), *cittal*, G. *cital*, *citto* spotted snake, N. *cittal*, *cital*, H. *cital*, B. *cital* etc. TURNER 175^a. BLOCH 330^a.]

s. gs. CİBBADA mush melon 102, 133 B Sk. *cirbhāta-*, *cirbhāṭikā* * Pk. *cibbhada-* n., *cibbhadi* I.; Sk. *cibhita-*, *cibhīṣikā*. Pk. *cibbhīḍa-* n., **cibbhīḍā* f., M. *cibhāṭ*, *cibhad* f., *cibhūṭ*, *cibhūḍ* f. musk melon plat, *cibid* n. mush melon, G. *cibhūḍ*]

g. CUKĀVĀL, s. gs. CUKĀVĀLI f. erratum 39. [cf. K. *cük* : M. H. *cük*, G. N. *cuk* < **cukka*. TURNER 179^a; cf. M. *cuknē*, G. *cukvā*, BLOCH 331^a and TURNER 179^a *cuknu*]

s. gs. CUNNO n. lime 102, 133 B [Sk. *cūnaka-*. M. *cūnā*, G. *cuno*, H. *cūnā*, Sdh. *cunu* (lw. with -u-), B. O. N. *cun*, H. P. *cūn*, M. *cūn* n. cocoanut scrapings and K. *cūna* n. cocoanut scrapings mixed with sugar < Sk. *cūrpa-* : Pa. Pk. *cunna-* BLOCH 331^a, TURNER 180^a.]

gx. CURAN mf., CURAN n. powder 42 a [lw. Sk. *curna-*.]

s. gs. CÜYİ f. a torch of whasps 111 [cf. M. *cudi* f., G. M. *cūd*, and N. *cūr-* a tenon of morticed wood TURNER 181^a, BLOCH 331^b. < Sk. *ciddah* tuft, *cūḍā* : Pa. *cūlo*, *cūjā*; Pk. *cūla-*, *cūlā*, *cūḍā* for the M. G. N. forms; BLOCH, s. v. compares Des.

cuḍūli meteor : cf. Tu. *malpu-sūḍi* a broom of cocoanut ribs.

s. gs. CEDŪ n. a maid, maid-servant 195 2. [cf. dial. *cedūl* < *ceṭarūpakanam* and N. *celo* TURNER 183^a under *ceṭo*.)

s. gs. cedo a man-servant, 'boy' 102. [Sk. *ceṭakah* : Pa. *ceṭako*, Pk. *ceṭa-*, II. *cerā* etc. TURNER 183^a under *ceṭo*.)

x. nx. gx. CEPEKĀR 299 A.

s. gs. CERPŪ (variant *cedū*) boy, son 195 2, 209. [cf. *cedū*, *cedūl* above, --cp. English *child*.]

s. gs. CÖNCİ f. beak, bill 124, cornci 71, 102. [Sk. *coṇeuh* : Pk. *coṇci* f.; M. *cōc*; *coc* f., G. *roc*; the forms with -o- go back to **cuṇcu-* : Des. *cumeusī* :—BLOCH 332^a and TURNER 179^b under *cuṇco*.]

s. gs. COUGA four persons 230, 235 : COUG-JANA id. 236. [cf. M. *coughē* < Sk. *caturgrahaka-*.]

s. gs. COUTISA, x. nx. gx. COUTIS, gx. COUTIS thirty-four 50, 229. [Sk. *catustrīṁsat* f. Pk. *cottisāṁ*; M. *cottis*, G. *cotris*, H. *cottis*, N. *cottis* TURNER 185^b]

s. gs. COUTHO the fourth 87 3^a, 244. [Sk. *caturthakah* * *contthā-*; M. *cauthā*, G. *cetho*, N. H. P. *cauthā* BLOCH 332^b, TURNER 186 87^a.]

K. COUDĀ fourteen 229, 234, 211. [Sk. *caturdaśa*. Pa. *cattuddasa*, *cuddasa*, Pk. *coddasa*, *coddaha*; M. *caudā*, *cavdā*, H. *candah*, G. *cauda*, N. *cauda* TURNER 187^a, BLOCH 332^b]

s. gs. COUPANNA, x. nx. gx. COUPAN fifty-four 229. [Sk. *cālūpanīcāśat* f. Pk. *cāvannam*, M. *caupan*, G. *cōpan*, H. *cawwan*, N. *cāñna*, ON. *cawpanna* TURNER 162^a]

s. gs. COURĀSTARI, x. nx. COURĀSTOR, gx. COURĀSTOR seventy-four 229. [Sk. *cālūṣapāṇīcāśat* f. Pk. *cāvhatānam*, M. *cauhattar*, G. *cumātar*, H. *cauhattar*, N. *cōhattar* TURNER 187^b.]

ex. ZAMBĀL eugenia jambola 40 n. [*Sk. jambulah*; *Pk. jambula* m.; *M. jābul* f., *Sdh. dīmbul*, *N. jāmuū* TURNER 215^a.]

s. gs. JARI, ogo, ZĀRI, x. ZORI, nx. gs. ZOK if 295. [*cf. M. jar, jail* < *Sk. yasti* BLOCH 333^a.]

s. gs. JARO, gs. ZĀR fever 26 a i, 40, 137 n. [*Sk. jatrah*; *Pk. jara-*, (*cf. Sk. jat-*); *M. jar* m., *H. Ku jar*, *A. zai*, *N. jara* TURNER 210^a; BLOCH 333^a.]

s. gs. JAVĀLĀ twins 49 B, 113 1^a. [*cf. Sk. yugala-*, *Pk. yugala-*, *M. jūra* n., *jūrā* m., *jūrī* f.; the *navālī* in *M.* and the *a-* colouration of the initial syllable in *K.* < *Sk. yama-*, *ya-mala-*, *Pk. jamala*, *O. jūslā*, *N. jam-lō* TURNER 209^a, BLOCH 336^a.]

ns. JÄSSI relative adv. 'as, how' 121 [*cf. M. jasā* < *Sk. yādīsaka*]

s. gs. JASLO of which type (relative pronoun) 255 [*cf. M. jaslā*.]

s. gs. JÄLÖ leech 26 a i [*Sk. jalaukā*, *jalukā*, *jalayukā*. *Pa. jalukā*, *jalupikā*, *Pk. jalugā*, *M. jałū*, *G. jało*, *Sdh. jaru*, *H. jalū*, *P. jalogi* BLOCH 334^a, TURNER 219^a under *juko*]

s. gs. JAŁTĀ burns 26 a i, 117, 137 a [*Sk. prālati* *Pa. jalati*, *Pk. jalat*, *M. jałuć*, *G. jałvū*, *H. jalnā*, *N. jałnu* BLOCH 334^a, TURNER 211^a.]

ex. ZÄUMIK to be, become, to happen, 278 [*Sk. ydti*, *Pa. yālī*, *Pk. rōi* *M. jānē*, *G. jātū*, *H. jānā*, *N. jānu* to go. *K* differs from all these in the sense of 'to happen' by having a special verb *vacūka*, x. nx. gs. *vocumk* 'to go' from *Sk. *vrat-yati*; *M1-A. vacēai*]

s. gs. JÄNGA, x. nx. gs. JÄNG f. thigh 124, s. gs. JÄNGA, x. nx. gs. JÄNG 16 b, 19, 26 β i a, 195 [*Sk. jāng-* *ghā*; *Pa. Pk. jaŋghā*, *G. M. jāg(h)* f., *N. jāg(h)*, *jān*; TURNER 312^a, BLOCH 334^a.]

s. gs. JÄMBA eugenia jambolana 124, [*Sk. jambuk* f.; *Pa. jambu* f., *Pk. jambū* f.; *M. jāb(h)*, *G. janī*, *N. jāmuū*; BLOCH 334^a, TURNER 215^a.]

s. gs. JÄVAYI m. son-in-law 26 a ii, 60, 113 1^a. [*Sk. jdmātī*, *jāmātīka*; *Pk. jāmātīya* m.; *M. jātū*, *jātā*, *G. jamātā*, *H. jāwāt*, *N. jāntū* TURNER 221^a; BLOCH 335^a.]

s. gs. JÄGAYTÄ wake (one) up 260. [*cf. M. jāgaiñē*, *G. jagārīñā*, *P. jagāññā*, *H. jagāññā*, *N. jagānuñ* < *Pk. jāg-* *gārēi*. *K* shows its preference for the *-ya-* forms of the causative. TURNER 205-6.]

gs. JÄGÄR m. wakefulness 40 β. (s. gs. *jägaru*). [*cf. M. Jägar*, etc. *Iw. Ir. Sk. jāgara-*.)

s. gs. JÄCI mfn. awake, attentive 26 a ii; 133 A. [*cf. Sk. jāgrat*; *Pa. jag-* *gam*; *M. jāgā*, *G. jāgo*, *B. H. jāgā*, *N. jāgo*; BLOCH 334^a, TURNER 213^a.]

s. gs. JÄNCSÄNI 80 b 2^a. [*v. a. v. jāng-* *sāni*, as compd. of *jāng* and *sāni* < *Sk. sandhīh*.]

ns. ngs. JÄDU thick 128. [*cf. M. jād*, *G. jāđū* thick, *N. jało* cold < *Sk. jād-* *yan*; TURNER 213^a.]

g. JÄNUMK to know 26 a ii. [*Sk. jāndīs*; *Pa. jānātī*, *Pk. jāncī*; *M. jānpē*, *G. jānīñū*, *H. jānnā*, *N. jāmuū*; BLOCH 334, TURNER 214^a.]

s. gs. JÄNTÄ knows 26 a ii, 260. [Der. *Ir. prec*]

s. gs. JÄNVE n. the sacred thread 94, 106, 102, 123 b [*Sk. yajñoparitām*; *Pa. yajñoparitām*, *Pk. jānnovā-* *riam*, *jānnatāriam*, *M. jānre*, *jānū*, *jānātē*, *jānūtī*, *G. janī*, *N. janī*, *jāneu* TURNER 207^a, BLOCH 334^a.]

gs. ZÄBAR zäbar powerful 40 β. [*cf. M. G. jabar*, *M. jabrā*, *G. jabrū* < *Iw. zabar* from Pers. TURNER 208^a.]

ex. ZÄMBÄL mf., ZÄMBÄL n. (s. gs. JÄMBÜLÄ) a kind of Eugenia 42 a. [*Sk. jambulah*.]

s. gs. JÄMBÄI, JÄMBOI f. yawn 26 β i a [*cf. M. jābhāt*, *jābhū* f. < *Sk. jām-* *bhukā*, **jāmbhukā*; for derivatives

of Sk. *jimbhate* see TURNER 206^a under *jamāi*.)

s. ga. JĀVI I. *jasmine* 26 a ii, 49 A. [Sk. *jāti*, *jātih* I. : Pa. *jāti* I., Pk. *jāi* I.; M. G. II. *jāi*, N. *jāi*; BLOCH 335^a, TURNER 212^a, cf. Kan. *jāi*.]

g. JĀLI happened; s. ga. JĀLLO; 26 a ii, 259. [v. & v. *jānīk*.]

s. ga. JĀLTI I. *sieve* 26 a ii. [Sk. *jālkā*. Pa. *jālkā*, Pk. *jāli*; M. G. *jāli*, N. *jāli*; BLOCH 335^a, TURNER 215^a.]

s. ga. JĀKTĀ, JĀKTĀ, JĀKA wins, win 27 a, 102. [MI-A. *-akka-* extension of Sk. *jitā* > **jiakka*-, M. *jīknē*; TURNER 217^a under *jitnu*, BLOCH 335^a.]

ns. nge. x. nx. gx. JĀTLO so much as 255. [cf. M. *jītkā*, *jītlā*, *jītulā*, OM. *jetulā*; G. *jetlū*, H. *jītnā* < Sk. **yattaka-* with *-alla-* extension; v. & v. *līlo*, *līko*, *lītlo*, *lītka*.]

s. gx. JĀB(H)A. x. nx. gx. JĀL I. *tongue* 19, 137 I. [Sk. *jihed* : Pa. *jīrhā*, Pk. *jībbhā*; M. G. H. *jībh* I., N. *jīb(h)ī* to TURNER 218^a BLOCH 335.]

s. ga. JĀVU life, JĀVĀ mortality 27 a, 102. [Sk. *jīvā* : Pa. Pk. *jīra* m. M. G. H. *jīv*, N. *jīv*, *jīv* TURNER 216^a, BLOCH 335^a.]

s. ga. JĀRTĀ flees, runs away, escapes, decamps 71. [cf. M. *jhurnē* G. *jhurū* to fade away, N. *jhurū* to become parched or dry, TURNER 236^a.—cf Sk. *juryati* decays, *kṣarati*: Pa. Pk. *jhara-* flows < **jhē* as a variant for *jē*? ?]

ns. nge. JĀLTĀ agrees, tallies, fits 102. [cf. M. *jūnē*, G. *jūvū*, N. *jurnū* TURNER 221^a < **yuṣati* (cf. Sk. *juṣ-*, *jud-*).]

s. ga. x. nx. gx. JĀI I. *jasmine* 106; JĀYI 119 2^a, 110. [Sk. *yūthikā* : Pa. *yūthikā*, Pk. *jūhiā*; M. G. *jui*, H. *jūhi*, B. O. N. *jui* TURNER 219.]

s. ga. JĀNA, x. nx. gx. JĀN old, ripe 102, 133 B. [Sk. *jūrnā* old : Pk. *jūnā*; M. *jūnā*, G. *jūnū*, H. *jūnā*, TURNER 231^a under *jīnu* : BLOCH 335^a.]

s. ga. JEVANA n. dinner, lunch, meal 102. [M. *jevan*, B. *jeman* < Sk. *jema-* nam; TURNER 216^a under *jīnu*, and BLOCH 335^a under *jēnē*.]

ns. nge. x. nx. gx. JĀO relative pronoun 'who, which', *jī jē* (in sing. as opposed to plur. *je*, *jye*, *jī*) 10 b, 251. [Sk. **yakāh* : MI-A. **jāo*; M. G. *je*; BLOCH 336^a, TURNER 223^a.]

s. ga. JĀGI a recluse 91, 106. [Nx. *yogin* from Sk. *as* in M. G. N. *jāgi* TURNER 221^a.]

s. ga. JĀGI, JOYIŚI astrologer 30, 57. [Sk. *jyotiṣikāh* : Pa. *jotisā* f. astrologer; Pk. *jōisā* m. astrologer; M. G. *josi*, OM. *jōisi*, *jōskī*, *jōspanā*; G. *dosī*, SdH. *josi*, P. *josi*, H. *josi*, BLOCH 336^a, TURNER 223^a under *jōisi*, 225^a under *jōisi*.]

s. ga. JĀTU millet 106. [cf. Kan. *jāta* and M. *jāndhā*.—M. *jarāt(i)* f. G. *jarātū* m. pl., *jurātū*, *jurātū*.]

s. ga. JĀUDI I. fine rain, shower 26 a I. (Deś. *jhadī* I. continuous rain : M. *jhadī* I. continuous rain, *jhadī* swoop; G. *jhadī*, N. *jhāri* TURNER 229^a, 230^a. BLOCH 337^a compares Kan. *jādi*, etc. with this.)

gx. JĀLĀMP 40 a.

gx. JĀLĀR I. cascade, JĀLĀRT fountain 40 B. (s. gx. *jhāri*) [Sk. lex. *pharū* cascade > **jhārikā* or **jharī*, ultimately connected with Sk. *kṣar-*; cf. JBORS 23, I.]

s. ga. JĀLĀRTĀ wastes away; subsides, goes down; 26 a I, 71, 102. [Sk. *kṣarati* : Pk. *jhārāi*, M. *jhāryē*, G. *jharū*, N. *jhārī*, TURNER 230^a.]

s. ga. JĀLĀKĀTĀ flashes, glistens 26 a I. [cf. N. *jhalkanu*, M. *jhalaknē*, G. *jhalakvū* < Ap. *jhalakkia-* burnt. TURNER 230^a connects this with PI-A. **jhalakka-*, extension of **jhalā-* 'sudden movement' found in N. *jhal-jhal* (231^a), while I have connected it with Sk. *jral-*, COJ 2.]

s. ga. JĀLĀDA n. shrub 26 a ii, 78 a. (x. nx. gx. *jhāḍ*). [Sk. lex. *jhāḍah* m. arbour : Pk. *jhāḍa* n.; M. G. *jhāḍ* n., H. P. *jhāṭ*, N. *jhār* TURNER 232. 33. For possible connection be-

tween Sk. *jaṭā* and *jhāṭa*- see COJ 2.104.]

s. ga. JHĀNTI f. lock of hair which comes out after combing the head 102. [In the sense of long hair or matted tress cf. M. *jhāṭ* f., P. *jhāṭṭā* m.; elsewhere in N. *jhāṭhā* B. II. *jhāṭ* f., P. *jhāṭ(h)* f., Sdh. *jhāṭa* f., G. *jhāṭū* and M. *jhāṭ* n in the sense of 'public hair', TURNER 212^b. Cf. COJ 2.104 for alternate explanation connecting the various forms referred to by TURNER.]

s. ga. TAPPĀLA, nx. TOPPĀL, x. gx. g. TOPĀL post 63. [cf. M. *tappāl*, G. *tāpāl* f.]

s. ga. TĀNKO (in *Rāmāñko*) a coin 103. [Sk. *taṅkaka*, *tanka* in M. *taṅk*, *ṭāk* m. weight, *ṭākṛ* rechisel, *ṭākī* f. metal chisel; G. *ṭākū* a chisel, *ṭākū* to chisel, ec.; BLOCH 339, TURNER 241^b.]

gx. THAKI injurious 40 β. [cf. M. *thak*, *thag*, *thakdā* deceitful, *thakyē* to deceive, G. *thagārū*, *thagvū* to deceive; cp. N. *thag* and *thagni* in TURNER 248^b; Sk. **thakka*? For the -g- forms cf. Pk. *thaga*- < **thaka*-.]

s. ga. THĀKUR chief 103 [Sk. *thak* *kuro*; Pk. *thakkura*- m.; M. *thākūr* G. *thākōr*, *thākār*, H. N. *thākūr* TURNER 251^a.]

s. ga. THĀNA camp 26 a ii, 138, 152 a (x. nx. gx. g. *thān*) [Sk. *sthānam*. Pa. Pk. *thāna*- n; M. *thān*, G. *thānū*, N. *thān*; with -ka- extension in M. *thānē*. Sdh. *thāno*. BLOCH 340, TURNER 295-96.]

s. ga. THIKĀNī f. order, place 152 a [M. *thikān* n., G. *thekānū*, H. *thikānā*, N. *thekān* TURNER 253^a. < *sthita*- with -ka- extension perh. < **thekka*-, as in N. *thekma*- q. v.]

DABBĀ, x. nx. gx. DABO box 63. [cf. M. *dabbā*, *dabā* m., *dabi* f.; G. *dab(b)* f., *dab(b)a* m., H. N.

dabbā < Sk. *dārīh*, BLOCH 341^a and TURNER 256^b.]

s. ga. DUKKARA n. a hog, pig 197. (x. nx. gx. *dukor*). [M. *dukār* mīn., *dukā* f.; G. *dukro* m., *dukri* f., *dukkar*, *dukkra*, *dukkri* f. hog, sow, pig. < Sk. *sūkara*-.]

nx. DORA, s. DORA n. rope 103; nx. nge. DÖRÍ f. string 153 a. [M. *dor(a)* m., N. *dora* TURNER 262^b. For other forms see under *dora* infra.]

DHĀKĀNĒ n. lid 103. JM. *dhākān* n., G. *dhākānū* B. *dhākanē*, N. *dhakanā* < Pk. *dhākana*-, TURNER 263^a. For connection between these forms and K. *dhāmpūka*, M. *jhāknē* *jhāpānē* etc. see COJ 2; BLOCH 342-43.]

gx. NAY, s. ga. NAVVĀDA, x. nx. gx. NÖY ninety 40 β, 155 a; s. ga. NAVVĀ, x.; nx., gx.; NÖI 116 a. [Sk. *navatih* f.; Pa. *navati*- f., Pk. *nañih*; M. *navread*, G. *nevñ*, H. N. *nabbe*; TURNER 335^b, BLOCH 356^a.]

s. ga. NAVVA nine 155. [v. s. v. *navva*; cerebralisation due to following K. *ā(h)* in the numerical order.]

s. gx. NAVVĀNAVVĀ, x. nx. NOVĀNÖI, YĒKUNESEMBHOR, gx. NOVĀNÖI ninety-nine 229 [Sk. *navanavatih* f. + Pk. *navanāñih* f.; M. *navyānnar*, H. *ninyānabe*.]

gx. TĀKLī head, brain 40 a, 42^c. TĀKLÖ-TĀKLī 47 γ. [cf. M. *tañkī* f., *tañkē* n a light term for head, especially *crown of head*, *tañkā* bald, *tañkāñ* baldness; see further, M. *tañkī* f. forepart of skull, sinciput, G. *tañkū*, *tañkā* crown of head; apparently closely connected with this are M. *dokē* n. head, *dokī* f., *dokū* n., *dockī* f., n. head; G. *dok* f. neck, *dokī* f. id., *dokū* head, whence *dokāvū* poke the head forward, *dokiyū* looking up; v. s. v. N. *daka* TURNER 262^a and BLOCH 342^a under *dai*, *doy*, *dokē*.]

s. gs. TĀTJĒ n. a small metal tumbler 26 a 1 < **tañta-ka*-, cf. Avestan

tašta; M. *tāj* n. rimmed dining plate of metal (gold, silver, etc.), *taſt* n. (lw. fr. Pers.) a metal vessel to hold water, ewer, jug.]

s. gs. **TĀNA** n. grass 8. [Sk. *tipam* : Pk. *tana* n.; M. *tan*, G. *taran*, *tan̄khali*, Sgh. *tana*. From Pk. *tipa*- we have Ksh. *tinka* f. pl. scraps, B. *tinkā* morsel, Bi. *tinkā* small piece of mango leaf fibre, II. *tinkā* blade of grass, P. *tip*. BLOCH 314. TURNER 292. (*tyāndra*.)]

g. **TĀR**, p. gx. **TĀR** gx. **TĀR**, ogx. x. **TORI**, nx. gx. **TOR** if, but, nevertheless 39, 10β, 295. [cf. M. *tor*, *tar(h)*] < Sk. *tārhi*, Pa. *tərəhi*, Pk. *tarīhi* or compd. of *ta* and *ra* (? TURNER 273^b), BLOCH 315^b.]

g. **TĀRKŪN** to wrangle, dispute, argue 40β. [lw. Sk. *tarkyati*; cf. M. *tarkyē*; for NI-A. derivatives see under N. *tāknu* TURNER 277^b.]

s. gs. **TĀRNO** young; gx. **TĀRNO**, 26α₁, 30, 10 [Sk. *tātunaka-* : Pa. *tarupa*, Pk. *tātunā*, *tātunā*. Rom. cur *terno*, syt. *tārnā*, M. *tānā* BLOCH 314^b, TURNER 274^a.]

s. gs. **TĀVO** m. a roasting pan 26α₁ < **tāpakah* : II. *tāvā* m. frying M. *tātā*, G. *tātā*, M. G. *tārī* BLOCH 315^a. For Sk. *tāpakah* see N. *tāna* TURNER 281^b.]

s. gs. **TĀVĒ** n. cucumis sativus 26α₁, [Sk. *trāpusakam* : M. *tāsē* the fruit and *tāsī* f. cucumis sativus.]

s. gs. **TĀSSI** thus, so, in this way, x. nx. gx. *toiē* 52, 211, 293, 294. [cf. M. *tāsā*, II. *tāsā* < Sk. *tādžiaka-* : Pk. *tāsāa*; cf. N. *tyasa*, Ku. *tasa* TURNER 292^a.]

s. gs. **TĀSLO** of that kind 255. [cf. M. *tāslā*; -*alla*- extension of prec.]

gx. **TĀTī** f. a small tank, s. gs. **TĀTĒ** a pond, gx. *tātē* 12⁷, 26α₁, 102. [cf. M. *tātī* f., G. *tātī* < *tālikā*; M. K. *tātī* < **tādaga-*, *tālaka-*, **tātaka*. BLOCH 345^b under *tālāu*.]

s. gs. **TĀTĀ** tries 26α₁. [cf. Sk. **tālayati* (> *tātak*) in N. *tānū* TURNER

280^a; M. *tānē*, G. *tātū*, P. *tānā*, II. *tānā* < Des. *tālomo*, BLOCH 315^b.]

x. gx. nx. g. **TĀK**, s. gs. **TĀKA** n. butter-milk 16a, 26β i a, 88, 133 A. [Sk. *takram* : Pa. Pk. *takka*- n.; M. *tāk* n., G. *tāk* f., Sgh. *tak*, BLOCH 315^b.]

s. gs. **TĀNTĀ** pulls, extends, stretches 112 1^o. [OI-A. **tānayati* (cf. Sk. *tānōti*) : Pk. *tāyia-*; M. *tānē*, G. *tāyū*, Sgh. *tānū*, *tānū*, P. *tāpā*, II. *tānā*, N. *tānū*; TURNER 279^a, BLOCH 315-46.]

~ g. **TĀNA**, g. x. nx. gx. **TĀN** f. desire, thirst 8, 19. [Sk. *tāṇā* : Pa. Pk. *tāṇā* f.; M. *tāhā*, *tānī* f., Sgh. *tāna*, P. *tāngh* BLOCH 315^a.]

s. gs. **TĀPTĀ** gets hot or heated 102. [cf. M. *tāpnē*, G. *tāpvū*, Sgh. *tāpanū*, II. *tāpnū*, N. *tāpnū* < Sk. *tāpyati* : Pa. *tappati*, Pk. *tappai*, BLOCH 316^a, TURNER 279^a.]

s. gs. **TĀMJI** a copper-smith 26α₁. [cf. M. *tābā* (*koy*) m. taste of copper-smiths, G. *tābē* f., -do in a copper pot, < *tām* (< Sk. *tāmrā-*) with suffix -*ti(i)* in K.]

~ g. **TĀMBE** n. copper 26α₁, 133 A. [Sk. *tāmrām*. Pa. Pk. *tambā*- n.; M. *tāb* : BLOCH 316^a and with -*ka*-extension in M. *tābē*, G. *tābē*, P. *tāmbā*, II. *tābā*, O. *tambā*, B. *tāmā*, N. Ku. *tāmo* TURNER 280^a. —MI-A. **trāmra-*: Ksh. *trām*, Sh. *trām* (lw. with *tr*, not *c*), L. *trāmī* f. a large vessel, Sgh. *trāma*, G. *trābū*.]

s. gs. **TĀMBĒ** reddish, ruddy, copper coloured 26α₁ 88 [cf. M. *tābā*; der. from prec.]

s. gs. **TĀLŪ** f. crown of head 89, 102, 117. [Sk. *tālukā* : Pa. *tālu-* n., M. *tālū*, *tālū* f.; G. *tālu*, II. P. L. *tālū* M., G. *tālkū*, n., N. *tālī* TURNER 281. — cf. N. *tāku* head, G. *tālkū*, M. *tālū* already referred to under *tākī* supra.]

s. gs. **TĀLŪ** throat, voice 26α₁. [cf. Sk. *tāluka-* and prec.]

gx. **TĀLĀO** of that side 40β [cf. M. *tikādā* < *tikde* and s. gs. *tekāgo*

consisting of the demonstrative pronominal base with *kade*, seen in Kan. and Tel; cp. also *gx. hikadeo*, s. *ce. hekadco*, M. *ikde*, *ikadeā*]

s. *gs. TITLO* so much 255. [cf. M. *titkā*, *titlā*; Sdh. *tetru*, H. *tituā*. Ksh. *tyātu*, G. *teflū*, N. *tyāti* all < Ph. *tettia-*, *tettula-*; cf. TURNER 292^a.]

s. *gs. TINSI* three hundred 229. [ibid, in M; H. *tin* so etc.]

gx. *TIRFAL* Xanthoxylon Rheecea 10a. [M. dial. *tirphal* fn, *erphal* In. < *triphala*-?]

s. *gs. TISRO* third 88, 102, 241 [Sk. **trisarāk*, -*akāh*: M II. *tisrā*. P. *tisrāt* f. third person, Sdh. *tikara*. BLOCH 317^a.]

s. *gs. TIŁELA* x. ny *gx. TIŁEL* n. sesamum oil. [Sk. *tila-tiļayam* · Ph. *tilella-* n; M. dial. *tiłd*, *tiłę*]

g. *gx. ny. x. TIŁA*, s. *gs. TIŁA* pungent, biting hot 80b 1^a, 102 [Sk. *likhna-* Pa. Ph. *likha-*, M. *tikh*, G. *tikhā*, P. II. *tikhā*, N. *tikha*. Ph. *tikhā* BLOCH 317, TURNER 282^b for two other developments in NI-A.]

g. *gx. ny. x. TIGA* three persons 230, 235 [v. s. v. *tega*]

s. *gs. TINI* x. ny *gx. g. TIN* three 87 1^a, 102, 156a, 229, 233 [Sk. *trībha* n pl. Pa. *tini*, Ph. *tumi* M. II. Ku. *tini*, O. *tini* B. N. *tini*, P. *tium*, from MI-A. **trīmū* or **trīmū* we have Rom. *trīm*, *trīm*, *syr. taran*, G. *tian*, and from Sk. *trīvah* L. *tri*, Sdh. *tri* and several Dardic forms TURNER 283^a, BLOCH 317^a.]

s. *gs. TISI*, x. ny. *gx. TIS* thirty 229. [Sk. *trīmīl* f. Pa. *timsa* f., Ph. *tisa*, *tsai*, M. II. Br. Ku. *tis*, Sgh. *tisa*, *tiba*, P. *tih*; with preservation of *t* in Sk. *tih* Ksh. *tih*, A. B. *tis*, O. *tsisa*, L. *tih* Sdh. *tiba*, G. *tis*. TURNER 283^a, BLOCH 317^a.]

s. *gs. TUKTĀ*, *TIKKAVIT* weight, causes to weigh 263 2^a [cf. M. *tuktē* to to weigh, *tuk* n. weight; cf. N. *ruk*, *tukhī* a measure of weight, and Kan. *tūta*, TURNER 215^a.]

s. *gs. TUTONIK* to break 102. (s. *gs. thunstā*. [M. *tutnē*, G. *tutū*, *tutrū*, P. *tutnā*, H. *tutnā*, O. *tutibā*, A. *tutiba*, B. *tutā*, Ku. *tutno*, N. *tutnu* < Sk. *tutyati*: Ph. *tutſai* in M. O and MI-A. **trutſai* in L. *trutſan*, Sdh. *trutſan* TURNER 215^b, BLOCH 347^b.]

s. *gs. TUMMI*, *TUMI*, *TUMMI*, x. ny. *gx. tnmī* you 69, 169, 218. [cf. M. *tummi* (BLOCH 348^a and TURNER 284^a, following him wrongly quote M. as *tuhni*), G. *tame*, H. *tumi*, O. *tumbhi*, A. B. *tumi*, N. *timi* < Pa. Ph. *tumhe*, Sk. **tuṣme* (cf. *yuṣme*), for M. TURNER posits MI-A. *tumhehimu*.]

s. *gs. TURTUNI* a kind of wind instrument 80a [cf. M. *turturi* f.]

te. *thom* 72, 102, 218. [Ved. *tūrām*, Sk. *trām* · Pa. *tumom*, Ph. *tumam*, M. P. Sdh. *tū* G. I. *tū*, II. Ku. *tū*; — BLOCH 318^a, TURNER 270^a.]

n. *trō, ti* they 219. [v. s. v. *to*, *ti*, *ti*.]

s. *gx. TEG-JANA* three persons 238. [K. *teg(a)* < *trigraha*, (cf. *doga*) compounded with *jana*]

s. *gs. TETTIBA*, x. ny *gx. TETTIS* *gx. TETTIS* thirty-three 229 [Sk. *trāyastriñihat* f.: Pa. *tettisra* Ph. *tettisa*, M. *tetis*, G. *tettis*, H. *tettis*, *tētis*, N. *tettis* TURNER 289^a, BLOCH 317^a.]

s. *gx. TERĀ*, K. *terā* 80b 2^a, 102, 229, thirteen [Sk. *trayodasa*: Pa. *tejasa*, *telasa*, Ph. *tejasa*, *tejaha*; A. Sh. *tedasa* man *tedasa*, git. *tejadasa* etc., M. *terā* G. *terā*, H. *terah*, N. *terā* TURNER 289^a, BLOCH 318^a.]

s. *gx. TELA*, x. ny *gx. TEL* oil 73, 131 a [Ph. *tella*, *tila* n. (< **tolya*-), M. G. II. I. Ku. A. B. *tel*, Sdh. *teh*, Sgh. *tele* BLOCH 318^a, TURNER 290^a.]

s. *gx. TUVINA*, *TUVINA* x. ny *gx. TUVIN* twenty-three 229 [Sk. *trīvormīśat* f. Pa. Ph. *tejda*, M. G. *teris*, N. *teris* TURNER 283^a, K. *teriba* is evidently a fw. from Guj. *teris*]

K. *to (ti te)* he, she, it 102, 219; plur. *te*, *tię*, *ti* [*< *takah* (cf.

*yakah in K. ja): M. *ta*, N. *tao*. TURNER 292.]

x. ex. gx. TONTOSIT strained, stretched 299 C. [cf. M. *tantosit*.]

~. gs. TONHĀ mouth 18 b, 74, 102. [Sk. *tundam* < **tauntha-*; M. *tōd*; elsewhere Sk. *tundam*; G. B. *tōd*, Sch. *tund* BROCH 319.]

g. ex. TOR, s. gs. THARU manner 80 a. [cf. M. G. *tha-* layer, N. *tha-* cream, *tha-* clan, tribe re-pectively < *stava-* and Pk. *thala-* TURNER 291, cf. Kan. *thua*.]

~. gs. TRYĀ(A)Ī, x. ex. T(R)YĀŚI, gx. TRYĀSI eighty-three 229. [Sk. *tryāśītik* I.; Pk. *tesi*; M. *tirāśī*, G. *tyāśī*, I., II. I., II. P. I., *titāśī*, O. *teyāśī*, B. *tirāśī*, A. *terāśī*, N. *thāśī* TURNER 281.]

~. gs. TRYĀNĀVI, x. ex. TRYĀNOV, gx. TRYĀNGI ninety-three 229. [Sk. *tryānarathī* I.; Pk. *tenāvī*; M. *tirāñnar*, G. *tāñnāvī*, II. I., II. *tirāñnaice*, N. *thāñnabe* TURNER 281.]

~. gs. TRYĀSTAR, x. ex. gx. TRYĀSTOR seventy-three 229. [Sk. *trisaptatī* I.; Pk. *teññatī*; M. *tiryākattar*, G. *toññet*, P. II. N. *tihattar* TURNER 286.]

~. gs. TREPANNA, x. ex. TREPON, gx. TRIPON fifty-three 229. [Sk. *trīpāñcāśīt* I.; Pk. *teññanna*; M. *tirpanna*, G. *t(r)epōn*, N. *tirpan* TURNER 285.]

~. gs. T(R)EVECĀLISA, x. ex. gx. TEVE- CĀLIS, x. ex. TECĀLIS, gx. TEVECĀL forty-three 229. [Sk. *trayāscat-āśītāśīt* I.; Pk. *teyālisa*; M. *tītālis*, *tretālis*, *tētālis*, II. *tētālis*, *tētālis*, N. *tētālis* TURNER 289.]

~. gs. TRESASTI, x. ex. TRESOT, TRYĀSOST, gx. TRESOT sixty-three 229. [Sk. *trisastī*; Pa. *tesatthi*, Pk. *tesatthi*; N. *tresast*, G. *tesaṣṭi*, Sdn. *trekāṣṭi*, II. N. *tirsath* TURNER 285.]

gx. THĀNGĀ, gx. ex. THĀNGĀ here, there 294. (s. gs. *hangā*.)

gx. THĀMD mf. THĀMD n. cool, cold; s. gs. (THĀMDU, THĀMDI) THĀMDA

42 a. 88. [Sk. *stabdhak*; Pk. *thaddho*, Pk. *thañjha*, *thañjka*, *thaddha-*, and through contamination with Sk. *stambhayati* **thandha-*; M. *thāñ(ā)* BROCH 319; G. *tāñhū*, *thāñdū*, N. *thāñdā* TURNER 291.]

~. ex. THĀNDI I. cold 88. [Sk. *stabdhik* I.; M. *thāñdi* I., II. *thāñjhi*, Ksh. *thandi*, N. *thāñdi* TURNER 291.]

~. gs. THĀNDI, x. ex. gx. THĀNDI coolness 299 B. [cf. M. G. *thāñdū*, II. *thāñd(h)ū*, I.]

~. ex. THĀTHĀTĀ trembles 26 n. I., 102. [Sk. *thañatharāyate*; Pk. *thañ- thātedi*, *thañathātā*; M. *thañthāñē*, G. *thañthārū*, II. *thañthāñā*, N. *thañthāñāñā* TURNER 291.]

ex. THĀNGĀ there 78 b. [cf. M. *thāñgā*, *thāñg*, m. exact spot or track; G. *thāg*, II. *thāg* BROCH 319.]

ex. THĀPĀT, ~. gs. THĀPPĀTā slap, cuff, slapping 40 a. [cf. M. *thāpāt*, *thāpātī* I.; II. N. *thāppāt*; M. G. *thāpāt*, II. N. *thāpātā* < **thāppāt*; TURNER 291.]

ex. THĀNGĀ there 78 b. [cf. *thāñpātā*.]

~. gs. THĀNĀTTĀ breaks 128. [v. s. v. *in/tū*.]

K. THĀT spitting 102. [Sk. *thāñhū*; Pk. *thū*, N1-A. *thū* TURNER 297.]

~. gs. THĒMBO drop 88. [cf. II. *them*, *thēb*, G. *uthero*; M. *thēñjā*, -dā; *themkā*, -jā m., *thēñjā*, *thēñjā* < OI-A. **stīmyaka*, **staimyaka*.]

THAI-THAI the sound of dancing 102. [cf. M. *thaithai*(ā), G. *thaithai*, *thēi-thēi*.]

~. gs. THĀI there, x. ex. gx. THŌI, THOI there 26 n. I., 78 b, 99 c, 214, 291. [cf. M. *tahā*, *tahū*, G. *tahā*, II. *tahū*, N. *tyahā*, *tyahū*, *tehā*, *tyah* TURNER 292. < Sk. *tasmin*; Pk. *tahī*, Ap. *tahī*.]

gx. THŌI there 78 b. [v. s. v. *thāi*.]

K. THOQE few, scarce 57, 138. [Sk. *stekām* n. drop, a little; Pa. *thoka*.

n. Pl. *thoa-* n.; and with *-da-(ka-)* extension in M. *thoḍā*, G. *thoḍū* etc. TURNER 300^h under *thor*; BLOCH 350^h.]

s. gs. THÖRU fat, big 138. (x. nx. gx. *thör*). [cf. M. G. *thar*, N. *thore* < Sk. *sthura-* (cf. *sthūla-*) (cf. *sthūrā-*) TURNER 300^h, BLOCH 350^h.]

s. gs. DÄMPU fine, punishment 26 a i. [cf. M. *dāḍ*; for inherited forms see M. *dāḍ* BLOCH 350^h.]

s. gs. DANDA work 80 a [cf. M. O. Ku. N. *dhandā* trade, G. Sdh. *dhandha* II. P. *dhandhā* A. *dhand*; TURNER 323-34.]

s. gs. DAMMU panting, gasping 80 a; x. nx. gx. DOM 102. [M. G. II N. *dam*, Iw. Pers. *dam*.]

s. gs. DAYĀ compassion 20. [Iw. Sk. id.]

gx. DARJI tailor 210 (s. gs. *darji*) [M. G. *darjū*, N. *darji* < Iw. Pers. *datzi* TURNER 304^h.]

s. gs. DASAMI the tenth day of a lunar fortnight 26 a i. [Sk. *daśamī* Pa. Ph. *dasamī*, G. *dasamī* f. N. *dasai* TURNER 306^h.]

s. gs. DASTO trick 100 [cf. M. *dast* mn. *dastā* m. a hand at cards, G. *dast* m. hand, *dasto* m. handle < Iw. Pers. *dast*, *dastah*]

s. gs. DASRO the festival held on the tenth day of the dark half of the month of Asāḍha 26 a i. 55, 211 [Sk. *daśaharā-* M. *dasrā*, G. *dasrā-* *dasera*, Ku. *dasara*, N. *dasaharā* BLOCH 351^h, TURNER 306^h.]

s. gs. DALTĀ grinds 26 a i. [Sk. *dalati* splits (cf. *dāratī*): Pa. *dalati*, Pk. *dolai*; M. *dafnē*, G. *dalrū*, O. *dalibā*; P. *dalnā*, H. *dalnā*, N. *dalnu*; BLOCH 351^h, TURNER 306^h.]

x. gx. DÄUN. s. gs. DHÄVTA runs 263.5^h. [Sk. *dhāvati*: Pa. *dhāvati*, Pk. *dhāvai*; M. *dhavē*, *dhānē*, G. *dhātū*, II. *dhāvā*, N. *dhānu* BLOCH 355-56, TURNER 327^h.]

x. gx. DÄUNDÄI. s. gs. DHÄVDAYTÄ causes to run 263.5^h. [cf. M. *dhātādñē*,

dhārāñē to make run, put to flight; perhaps contamination of *dhvati* and **dravada-* (cf. Sk. *dru-*) in G. *dañrū*, M. *dañdñē*, H. *daññā* TURNER 314^h.]

s. gs. DÄSDÄRO stem of any coarse leaf as that of the Palm or Plantain. [cf. M. *dāñdārā* and Gr. *dendron* < perh. Sk. *dāñdākārā-* or **dandrākārā-*]

s. gs. DÄNTU, DÄTU, x. nx. gx. DÄNT, DÄT tooth 124 102. [Sk. *dāntah*: Pa. Ph. *danta-*; M. G. II. Ku. A. B. *dāt*, P. L. *dand*, Sdn. *dandū*, Sgh. *data* TURNER 308^h.]

s. gs. DÄDEL (A) burnt oil 122. [Sk. *dagdha tailyam*: M. *dādhel*.]

s. gs. DÄRVÄTÄ porch 26 a ii, 137 b. [cf. M. *dārvatā*, *dārvāthā*, *dārvāthā*, *dārvāfā* m. threshold < *dvāra-* + *aitmaka-*.]

gx. DINÄR giver 298. [cf. M. *depedär*, G. *deydar* debtor.]

s. gs. DIVÄLī f.; the festival of lamps 31 b 1, 54 A [Sk. *dipālī dipāvalī* f.; Pa. *dirālī* *dirāhī*, M. G. *dirālī* 1, II. P. N. *dwālī* TURNER 312^h.]

s. gs. DISÜKA x. nx. gx. DISUMIK to be visible 131 c., DISÜKA 260, DISTÄ appears, seems 88, 102. [Sk. *dryātē*: Pa. *dissati*, Pk. *dissai*; M. *disnē*, G. *distū*, II. *disnā*, BLOCH 352^h.]

s. gs. DÉNÉ gift, marriage gift, dowry 298. [cf. M. *deyē*, G. *deu*, *deyū*, O. *denā* BLOCH 353, TURNER 318^h.]

s. gs. DISU, x. nx. gx. DIS daytime, day 56. [Sk. *disasah*: Pa. Ph. *disvara-*, Pk. *disraha-*, *diasa-*, *disha-*; M. G. *dis*, Rom. *syr. dis*, Ku. *dis*, BLOCH 352^h, TURNER 311^h.]

gx. DUKEST miserable 299 C. [Iw. Sk. *dukkhastha-*, **dukkhe-stha-*]

s. gs. DUKTÄ aches, hurts, 102. [Sk. *dukkhati* *dukkhayati*: Pa. *dukkati*, Pk. *dukkhai*; M. *dukhnē*, G. *dukhīnā*, II. *dukhnā*, N. *dukhna*, TURNER 313^h.]

4. g₂. DUDŪ money; two pies; 193. [cf. M. *dudū*, *dudū* a pice and Kan. *dudū*.]

-DUYO twice, two-fold 56. [Sk. *driguna*; Pa. *diguna*, Pk. *diuna*, *duuna*; M. *dunā*, G. *dūnū*, A. H. *dunā*, H. *dūnū*, N. *dunu*; BLOCH 352^a, TURNER 314^b.]

gx. DUDSAGĀR name of a place, literally 'ocean of milk' 40 β. [*< Sk. dug-dha-* and *sāgara*, the first being in its inherited form and the second as a lw.]

x. nt. gx. DUBĀL weak, miserable, poor 133 B. [Sk. *durbala*; Pk. *dubbala*, and with -ka- extension in M. *dublā*, G. *dubla*, H. P. *dublā*, Ku. N. *dublo*, BLOCH 353-53, TURNER 313^a.]

gx. DURBOLKĀT weakness, poverty, misery 299 B. [der. from prec. but as a lw. fr. Sk.]

gx. DUSMANKĀT enmity 299 B. [-kāt formation (see prec.) fr. lw. Pers. M. *dusman*, M. G. *dušman*, N. *dus-man*, *dašman*, H. *dušman*, TURNER 316^b.]

DUSRO another, the second 244. [cf. M. *dusrā*, G. *dusro*, P. *dūsārā*, H. *dūsārā* N. *dostro* TURNER 321^a, BLOCH 353^a. < Sk. *dvī-sara*.]

4. g₂. DŪKI f. pain, distress 102. [M. dial. *dukhi* f., G. *dukhī* mfn. Sk. *duhku-* *dukhita-* P. *dukkha*-]

g. gx. nx. x. DŪD, 4. g₂. DŪDA milk 80 b 1^a, 88, 122. [Sk. *dugdhām*; Pa. Pk. *duddha*; M. G. *dūdh*, n., Ku. B. H. *dūdh* m., P. L. *duddh*, Sgl. *dudu*; BLOCH 353^a, TURNER 314^a.]

5. g₂. DEŪTI x. nx. gx. DFUTI incline, downward gradient 298.

6. gx. nx. x. DĒP, : 5. g₂. DĒQU (DÉP, DÉPA) 80 b 1^a, 87 3^a, 102, 232. [Sk. *dvīyārtha*, **dvāiyārtha* : Pk. *diyā-ddha* (< *dvīyārtha*); M. *diyā(h)*, N. *der*, TURNER 261^b, BLOCH 352^b.]

3. g₂. DĒRŪ husband's younger brother 56. [Sk. *devrī* (sing. *devrī*, plur. *devarāh*) : Pa. *devarao*, Pk. *deva-ra*, *diara*; M. *dīr*, dial. *der*; G. *diyat*, *derat*, H. P. N. *devrāt* BLOCH 352-53, TURNER 318^a.]

2. gx. nx. x. DĒV, s. g₂. DĒVU 16 g. 18 a, 116 a, 191, 201, 202. [Sk. *devī* : Pa. *dero*, Pk. *deva*, m.; NI-A. *der*.]

2. gx. DOGA two persons 230, 235; doga, JĀSA id. 236. [cf. M. *doghe* < Sk. *drigraha*.]

4. g₂. DŪN, x. nx. DŪN(1), gx. DŪN two 102, 229, 232, [Pk. *dōngi* n., pl. (after *tinni* < *trinni*) : M. *dan* BLOCH 354, TURNER 313^a.]

K. DŪN(2) two hundred 229. [cf. M. *dōnē*.]

5. nt. DORA n., DŪKI f. rope, string, thread 88, 102, 103, 198. [cf. M. *dor* m., G. *dor* f., B. H. P. *dor* f. < Pk. *darara*, m. thread, *dora*, m. mat-fibre, *dora*, m. string (cf. late Sk. *darara*, *doru*) BLOCH 354^a, TURNER 262^b under *doro*.]

4. g₂. DRISTI, g₂. DİŞTİ, x. DİŞT f. sight 9. [lw. Sk. *dīṣīh* f.]

3. g₂. DRUŞTU, DUŞTU 177. [cf. M. *druff*; < Sk. *duṣṭa* with epenthesis of r.]

4. g₂. DHAKKO, x. nt. gx. DHOKKO shock, collision, push 63. [cf. M. *dhaklā*, *dhakā*, G. *dhakko*, Sdh. *dhaku*, Ku. B. O. H. P. L. N. *dhukkā*; cf. Sk. *dhī* *dhakkayati* annihilates, TURNER 322; cp. M. G. *dhadak*, N. *dhākam* beat loudly, TURNER 323^a; and M. *dhaskā*, G. *dhasko*, M. *dhasnē* to push through, *dhasak*, *ñē* etc. for semantic connection.]

4. g₂. DHAPPĀ stupid, dull 193, 195. [cf. M. *dhāḍḍ* rude, rough, violent, overbearing; cf. Kan. *dāḍḍu* stupid, *dāḍḍu* useless.]

gx. DHĀN wealth 40 a. [lw. Sk. *dhana*.]

5. g₂. DHĀNĀ lord, master 88; x. nt. gx. *dhōni* 102. [lw. Sk. *dhanin*.]

EX. DHĀNĀY curds 40 β. [Sk. *dāḍhi* n.; Pa. *dāḍhi*, Pk. *dāhi*, n.; Sk. *dāḍhi-kam* : Pk. *dāhia*; G. M. *dāhi* n., L. *dāhi* f., P. *dāhi* f., Sdh. *dāhi*, f., H. *dāhi*, O. N. *dāhi*, TURNER 307^a, BLOCH 351^a, v. s. v. *dāhi* below.]

viddāodi N. *vidāumā* TURNER 315^a.]

s. gs. NIDDĀTĀ sleeps 263 3^b; x. nx. gx. NIDETĀ 101. [v. s. v. *vidāumā*.]

s. gs. NIPTĀ. x. nx. gx. LIPONIK hides, to hide 128. [Sk. *lipyāte* : Pa. *lippati*, Pk. *lippai* ; N. *lipnu*, TURNER 557^a. The semantic development from 'smearing' to 'hiding' through 'camouflaging' is noteworthy, or else contamination with Sk. *lipyāte* is to be inferred ; cf. M. *lipnē*, *lipnē* to hide or be concealed, *lipan*, *lipan* hiding place, cover ; G. *liprū* be hidden.]

ex. NIBĀR mf., NIBĀR n. tough, s. gs. NIBBARA (-U m., -i f.) 42 n., 43 a. [cf. M. *nibar*, *nibrat*, *nibbar* hard < *nittara-?]

s. gs. NIMBUVO. gx. LIMBUVO lemon 60 a. 97 1, 124. [Sk. lex *nimbukah* : Ku. *nmukarā* N. *nimbavā* TURNER 316^a. For l. forms of G. *nbu*, Sdh. *limu* in opposition to M. II P. forms, s. v. N. *nibu* TURNER 346^a.]

x. nx. gx. NIRBHĀGI disinherited 299 C [lw. Sk. *nirbhāgīn*.]

g. NIVĀL. s. gs. NIVĀLA, NIVVĀLA the clear liquid of any mixture which remains after settlement 39 [cf. M. *nivāl* f. and adj. (< *mīmala*?) but cf. M. *nīvānē*, *nīvānē* BLOCH 360^a.]

g. NIŚĀTĀ decision 39 [lw. Sk.]

s. gs. NISĀN, x. *nisan*, x. nx. gx. *nison* ladder 24 ; g. *nisān* 39. [Sk. *nīśāni-* : Pk. *nisāni-*, M. *nisan* f., II *niseni* BLOCH 360^a.]

x. NISKAĻĀI 299 B.

s. gs. NISTĀ dons (clothes) 160 a. [Sk. *nīrasati* : Pk. *masāi*, *masai* ; M. *nesnē*.]

s. ga. NIDA f. sleep, x. nx. gx. g. NID 87 f., 101. [Sk. *nīdā* : Pa. *niddā*, Pk. *niddā* ; M. *nid*, N. B. *nid*, O. *nida* ; elsewhere nasalised forms ; BLOCH 360^a, TURNER 345^a.]

s. gs. NEÑA 'I do not know' 55 ; NENTĀ does not know 101. [cf. M. *neñē* < Sk. *na jānoti*. Antg. *na yānai*, Ap. **nayanaī*, **nenaī*.]

s. gs. NĒMU, x. nx. gx. NĒM rule, order, habit, custom 73. [Sk. *nīyama* ; Pk. *nīyama*, Des. *pēma-* n. ; M. G. II. N. *nēm*.]

s. gs. NEVĀLĀ a girdle worn round the waist, made of either silver or more usually gold. [cf. Sk. *nīvī*, *nīvī* a piece of cloth wrapped round the waist.]

s. gs. NĀI no 26 a. i. [Sk. *na hi* : N. *nahī*, *nāi*, *nāi* TURNER 337^b, BLOCH 291^a < **na ahī*.]

x. nx. gx. NOÑOND 121. [v. s. v. *nayada*.]

s. gs. NŌMĀ the ninth day of the lunar fortnight 74. [Sk. *nātāmī* ; G. *nom*.]

s. gs. NHĀMY f. river 10 B (s. gs. *nhāi*). [Sk. *nādi* . Pk. *nai*.]

s. gs. NHĀNA n. bath, x. nx. gx. NHĀN. 26 a. n., 89, 161, 298 [Sk. *snānam* ; Pk. *nhāna-* n. , M. *nhāp*, *nahān*, G. *nhānū*, cf. BLOCH 356^a.]

s. gs. NHĀNĀI f. bath-room 298. [cf. M. *nhānī*, *nahānī*, *nhānī* ; G. *narān*, *nahāran*, < Sk. **snānikā* ; Pk. *nhānā* act of bathing.]

s. gs. NHĀTTĀ bathes 110 a. [Sk. *snati* ; Pa. *nhālī*, Pk. *nhāi* (beside *nhānī*) ; M. *nhānē*, *nhānē*, for other derivatives from cognate O. and MIA. forms cf. BLOCH 556^a, TURNER 353^a, under *nhānū*.]

s. gs. NHĀI river 26 a. i. 51, 88, 69, 89. [v. s. v. *nhāmy*.]

s. gs. PANICĀMI the fifth day of a lunar fortnight 26 a. i. [Sk. *pāñcāmī* : Pa. Pk. *pāñcāmī*, the K. form is a lw. for in its inherited form we have K. (s. gs.) *pāñcāma* cow's urine < *pāñcama* as one of the five ingredients of *pāñcagājā*]

s. gs. PĀÑCĀVANNA. x. nx. PĀNCĀVON. gx. PĀNCĀVON fifty-five 26 a. i. 229. [Sk. *pāñcāpāñcāśat*, f. : Pk. *pāñca-pāñchāśa*, Pk. *pāñcāvanya*, Des. *pāñcāvanya*.]

janicāraṇṇā; M. pācāraṇṇ, G. pācāraṇ, O. pacāraṇa. II. pacāraṇ, N. pacāraṇ, pacāraṇa. TURNER 358^a, BLOCH 361^a.)

s. gs. PAÑCĀSTARI, x. nx. PONĀSTOR, gx. PONĀSTOR seventy-five 299. [Sk. pañcasatālīḥ f.; Pk. pañcahattari, pannattari; M. pācāhattar, G. pāceter, O. pañcahattari, N. pacahattar TURNER 357^b.]

s. gs. PĀNCĀS(A)ĀSī, x. nx. PONĀVEOĀSī, gx. PONĀSĀSī eighty-five 229. [Sk. pañcasālīḥ f.; Pk. pañcāsāsi; G. M. pācāsī, O. pañcāsī, II. pacāsī, N. pacāsī TURNER 357^b.]

b. gs. PĀNCĀYĀNĀVī, x. nx. PĀNCĀVA-NOVĀI gx. PONĀYĀVĀI ninety-five 229. [Sk. pañcāyanālīḥ f.; Pk. pañcāyanāvī; M. pācāyanāv, G. pācāgāv, O. pañcānabe, N. pacānabe TURNER 357^b.]

gx. PĀNCĀVĀS, s. gs. PĀNCĀVĀSA, x. nx. gx. PONĀCVĀS, x. nx. PONĀCVĀSA twenty-five 42, 229. [Sk. pācāvāśīśat f.; Pa. pācāvāśīśor, pañcāvāśīśati, pañcāvāśīśa, Pk. pañcāvāśīśa, Ap. pacāvāśīśa, M. pañcāvāśīśa, G. II. pacīśīśa, N. pacīśīśa TURNER 357^b.]

s. gs. PĀNCĀVĀCĀLĀSA, x. nx. PONĀVĀCĀLĀSA, PĀNCĀVĀCĀLĀS gx. PONĀVĀCĀLĀS(1) forty-five 229. [Sk. pañcāvacālāśīśat f.; Pk. pañcāvācālāśa, Ap. pacāvācālāśīśa; M. pañcālāśīśa, G. pīśīlāśīśa, O. pacālāśīśa, N. pañcālāśīśa TURNER 389^b.]

s. gs. PĀTĀLĀ falls, g. PĀTĀLĀ 26 a i. 185, 186, 263 1°. [Sk. pātālī f.; Pa. pātāli, Pk. pātālī, M. pātālī, G. pātālū II. pātānā, N. pātānu. BLOCH 361^a, TURNER 367^b.]

s. gs. PĀDĀLA n. snake gourd 26 a i. [Sk. pādālah; Pa. pātāla-, Pk. pādāla- m.; P. pādālī f., pādālī f.; N. pātālā, TURNER 368^a.]

gx. PĀDĀLĀ fell (s. gs. pātāla) 40 a. [cf. M. pādālā.]

s. gs. PĀNASU, gx. PĀNĀS m., PĀNĀS n., jack-fruit 26 a i, 40 a, β, 42 a, β, 102. [Sk. pañasa-; Pk. payasa- m.; M. p(h)anas, G. phanas, II. p(h)anas, B. payas BLOCH 372^b.]

s. gs. PĀNĀG great grand son 26 a i. [Sk. pañupati-ku-; Aś. man. pāpati-ku-, kāl. pañalikya-, dh. pānatika-, dh. pānati; M. pāptū m., pānat, pāptī f., II. pānāti f. BLOCH 361^b.] [Iw. Sk. pātikā.]

s. g. PĀTRI leaf of Laurus Cassia 26 a i. gx. PĀMĀL I. position 40 a. [Iw. Sk. pādatā.]

gx. PĀNĀS 42 7. [v. s. v. pānāsu.]

s. gs. PĀNTU m. way, tradition, school of thought or religious practice 121. [Sk. pāntha-.]

s. gs. PĀMĀRĀ, x. nx. gs. PONĀRĀ, gx. PĀNĀRĀ, PONĀRĀ 26 a i, 42 7, 176, 229, 237. [Sk. pāñcādāja : Pa. pāñcādāsa, pāñcādāsa, pāñcādāsa; Pk. pañcādāsa, Ap. pāñcādāsa; M. pāndhā, G. pāndā, O. pāndā, P. L. pāndārā Sdn. pāndhā, N. pāndā TURNER 363^b, BLOCH 362^a.]

s. gs. PĀNĀSA, x. nx. gx. PONĀS fifty 26 a i, 229, 237. [Sk. pañcāśādī f.; Pa. pāñcāśā, pañcāśā, Pk. pañcāśā; M. pānnās, G. II. N. pacās; BLOCH 362^a, TURNER 357^b.]

gx. PĀNĀSŪL 42 7.

g. PĀRĀMĪT but [Sk. pāramī tu.]

s. gs. PĀRĀ : PĀRŪ day after tomorrow; last year 61 A. [For the first cf. M. pārā, pārīhā < paraivah; G. pārā removed, bhd. pārīhā, II. pārāhā, pārō BLOCH 362^a. For pārā cf. N. pārā two years ago TURNER 365^b, por. pohor 'last year' TURNER 392^a; Ku. pārā 'two days off'.]

s. gs. PĀRKĀ stranger 26 a i. [cf. M. pārk(h)ā < Sk. pāra-.]

gx. PĀRĀLĀ returned 40 a. (s. gs. pātāla). [cf. M. paratā and K. s. gs. upārātā inverses.]

gx. PĀRDĒS foreign country, 40 a. [M. G. pārdes < pāra- and desa-.]

s. gs. PĀRMĀLA fragrance 30. [M. pārmāl, pārimāl < Sk. pārimāla-.]

s. gs. PĀLĀNGPĀSU bed spread, counter-pane 26 a i, 121. [For the first part cf. Sk. pāryānkāh, pālyānkāh : Pa.

g. DHĀR hold 1 39, 40 a. s. gs. *dkartā* holds 26 a i, 102. [Sk. *dhārati* : Pa. *dharati*, Pk. *dharāi* ; M. *dhāmē*. G. *dhātrū*, H. *dhānā*, N. *dhānu*, BLOCH 354^a, TURNER 325.]

gx. DHĀVO white 40 a. [cf. M. *dharā* < *dharaka-*, BLOCH 354^b.]

g. gs. DHĀSKATĀ trembles 26 a i. [De² *dhasakka* (extension in -*akka-* of **dhas-*) : M. *dhasknē* to push through ; G. *dhasko* shock ; IL. *dhaskanā* N. *dhaskanu* to slip. TURNER 326^a]

DHĀ ten 78 b, 98, 229 [Sk. *dāta* : Pa. *dasa*, Pk. *dasa*, *daha* ; M. *dahā*, P. *dahā*, L. *dāh*. Sdlt. *daha* et., BLOCH 331^a; for -*as-* forms see N. *das-* TURNER 306^b]

g. gs. DHĀKNE a cover, lid 103 [cf. G. *dhākñū*, M. *dhākñū* ; M. *jhākñī* *jhākñū*, BLOCH 342-43, TURNER 232^a. For etymology see COJ 2.]

g. gs. DHĀVAYTĀ, DHĀVYTĀ causes to run, puts to flight 263. 5° [caus. of *dhālū*.]

g. gs. DHĀKTEPANA being younger 299 B. [cf. M. *dhākulpan* n., -ā m. inferiorly in age, size or nature, *dhākulā*, *dhākulā* (in poetry), *dhākñā*, *dhāklā*, for the suffix -*ja* cf. M. *mojā*, N. *mojo*.]

g. gs. DHĀLĀT I assault 78 b [Sk. *dhājī* Pk. *dhālī*, M. G. *dhād* I impetuous assault BLOCH 354^b.]

g. gs. DHĀRĀ, x. ne. gs. g. DHĀR sharpness 102. [Sk. *dhātā* f. Pa. Pl. *dhārā*, M. G. 11 P. L. N. *dhār*, O. *dhāra* f. TURNER 327^b]

g. gs. DHĀRĀTU 299 C | < Sk. *dhārātu*²]

g. gs. DHĀVANDI running 263. 5° [cf. M. *dhāvat*, *dhāvati* f.]

g. gs. DHĀTU courageous 102 [Sk. *dhṛṣṭāh* : Pk. *dhṛṣṭha-*; M. G. *dhṛj*, N. *dhṛṣṭa*, *dhṛṣṭa*, BLOCH 355^a, TURNER 266^a.]

gx. DHĀKAR pig 40 β, *dhukdr* 42 a [v. & v. *dukkāta*.]

g. gs. DHĀTTĀ washes, cleans 57. [Sk. *dhātrati* : Pk. *dhurāt* ; M. *dhunē*, *dhurnē* ; G. *dhovū*, H. *dhou*, N. *dhunu*, TURNER 329-30 ; BLOCH 355^a.]

g. gs. DHĀUVANA n. washing 102 [cf. *dhurān* BLOCH 355^a.]

g. gs. DHĀVŪRŪ smoke 27 b, 88, 113 1°, 175 (variants DHĀVŪRŪ, DHĀVŪRŪ). [cf. M. *dhūr* m. < **dhū-**mara-* (cf. *dhūmtā-*, *dhūmatō*, *dhūmari*), TURNER 331^a under *dhūrā*.]

g. gs. DHĀVVA daughter 119 1°. [cf. M. *dhār* f., Sgh. *dā*, *duva* < Pk. *dhāū* < Sk. *duhitā* BLOCH 355^b.]

g. gs. DHĀRĀ fat 27 b. [Sk. *dāta-* : Pa. Pk. *dāra-*; M. G. *dār*, N. *dur* TURNER 315^a.]

g. gs. DHĀVA 57, 72. [v. & v. *dhāvra*.]

g. gs. DHĀLI, x. nx. gs. g. DHĀLŪ f. fine dust 102 [Sk. *dhālih* : Pk. *dhālli* f., M. G. *dhālī* L. Sdlt. *dhāji* f., P. L. *dhār* f., H. *dhālī*, *dhātī* f., O. *dhāli*, N. *dhulō* TURNER 331^a.]

g. gs. DHĀLĀ curds 26 a i, 56, 78 b, 88 110, 112 2°, 193 195 [v. & v. *dhāmy*]

gx. DHĀUSĀN whiteness 399 B. [sān extension of K. *dharē* q. v.]

gx. DHĀVĀ 43. [v. & v. *dhāvā*.]

K. DHĀBI washerman 102. [cf. N. *dhobi*, H. *dhobī*, M. G. *dhobi* TURNER 332^b.]

g. NAJĀ no 39, gx. nārō 10 a. [Cmpd. cf. no and jā- < *jānumk*, cf. *naka*, & gs. *nakkā*]

g. NANADA, x. NANAD husband's sister 26 a i, 87, 4°. [Sk. *nānandā* : Pa. *nānandā*, Pk. *nānandā* ; M. *nānād*, *nānād*, G. *nānād*, *nāndī*, *nāndal* f. O. *nānand*, H. *nānd*, P. *nānānū* TURNER 306^a.]

g. NĀD river 40 β. [In. Sk. *nādi*.]

ne. NANITĀ after 26 a i [cf. M. *nāntar* < Sk. *anantaramī*.]

gx. NĀMĀSKĀR salutation 40 a. [In. Sk. *namaskāra*.]

Pk. *pallarika*; M. G. *palāg*, N. *palān* TURNER 368^b; and for *poś* < Pers.; cf. M. *palāngpoś* m., G. *palāngpoś* -*poś*, -*pakh* 1.)

s. gs. PASRATĀ spread, out 118. [Sk. *prasatati*; Pk. *pasarāi*, M. *pasarē*; Sk. *prāsārayati*; Pa. *pasāreti*, Pk. *pasārci*; G. *p(r)asārvū*, H. *pasārnā*, N. *pasārnū* TURNER 370.]

s. gs. PAŁAYATĀ, gx. PAŁUŃIK sees, to see 26 a i, 40 a 117. [Sk. *pralokayati*; Pk. *paloci*, *paloci*.]

s. gs. n. g. gx. PAŁTĀ fleet 26 a i, 102. [Sk. *palāyate*; Pk. *palāt*, *palāt*; M. *palnē*, G. *palnū* BLOCH 363.]

s. gs. PAŁO, g. n. gx. PAŁO (q. v.) 185. 186. [v. s. v. *pałtā*]

s. gs. x. n. gx. PAŁN less by a quarter 26 a ii, 51, 109; PAŁNE 243 [Sk. *pādona*; M. *paun*, G. *pono*, Sdh. *pauno*, P. *paunā*, H. *paune* BLOCH 363^b]

s. gs. PAŁSU, PAŁSU x. gs. n. PAŁS rain 10, 326 a ii. [Sk. *prāvṛṣa*; Pa. *pałusa*; Pk. *pausa*, M. *pałs*, G. *pałas*, H. *paüs*, *paicas*; BLOCH 365^b, TURNER 651^a]

s. gs. PAŁU syrip 26 a i, 102 [cf. M. *pāk* < Sk. *pakṛd*.]

s. gs. PAŁCA, x. n. gx. PAŁC 121, [cf. *pāñ* below.]

s. gs. PAŁCVO fifth 113 1^a. [Sk. *pañtra māh*; Pa. *pañcania*, -*ka*, Pk. *pañcanta*; M. *pācū*, G. *paño*, N. *pācū* TURNER 372^a]

s. gs. PAŁJIRE a cage 121. [Sk. *pañjara*, *pañjara* mn.; Pa. Pk. *pañjara*, mn., M. *pañjā*, G. *paññū*, M. *pañjā*, G. *paññū*, Sdh. *pañre*, L. *pañjā*, N. *pañkara* TURNER 380^a; BLOCH 364^a]

s. gs. PAŁKA, x. n. gx. PAŁ wing, sea thur 26 β i a. PAŁKA 63, PAŁKA 139 a ii. [Sk. *pakṣā*; Pa. *pakkha*, Amg. *pañkha*; M. Ku. *pāk*, H. *pāk*, P. *pāk* TURNER 393^a; BLOCH 363^b]

x. gx. PAŁKU bird-like 30; PAŁKU^h 58. [Sk. *pakṣirūpam*; M. *pākhrū*.]

s. gs. PAŁKI eye-lid 26 β i a, 61, 80 b 2^a. [Sk. *pōkṣman*, *pakṣmala* downy, soft; M. *pākli* *pākli*, *pākli*; G. *pākhdi*.]

s. gs. PAŁKU foundation, fortification 26 a ii. [Sk. *prākārah*; Pk. *pāgāra*; M. *pāgāt* m. a wooden implement for sowing corn. Observe -*g* in K. M. showing the semitatsama nature of the vocable.]

s. gs. PAŁKU 29 b, 137 a. [v. s. v. *pāñku*.]

s. gs. PAŁCCI mother's sister or paternal uncle's wife 63. [cf. Pk. *piuccā*, *piuccchā*]

s. gs. PAŁCICA, x. n. gx. PAŁC, x. n. gx. PAŁJ five 201, 229, 237. [Sk. *pāñca*; Pa. Pk. *pañca*, M. G. H. B. Ku N. *pāc* Ksh. *pānc*, O. *pāñca* P. L. *pañj*, Sdh. *pañjā* BLOCH 361^a, TURNER 372^a]

s. gs. PAŁC-JAN^h five persons 236. [der. Ir. prec. and *joysa* q. v.]

s. gs. PAŁCVO fifth 214. [v. s. v. *pāñcvo*.]

s. gs. PAŁCSAŞI, s. PAŁRASJI, x. n. gx. PAŁCSOŞI, gx. PONSOŞI sixty-five 229 [Sk. *pañcasatih* f.; Pk. *panasatih* f. M. *pāsał*, G. *pāsałh*, N. *pāsatih* TURNER 389^a]

s. gs. PAŁJIRE 69 [v. s. v. *pāñjirē*.]

x. PAŁI, gs. PAŁI, g. PAŁI, s. gs. PAŁI back 8 [Sk. *pīñjih*, *pīñji* f.; Pk. *pāñhi*, M. *pāñk*, for *i* and *u* treatments of Sk. *i* cf. TURNER 380 under *pīñ*; BLOCH 364^a]

s. gs. PAŁU lace 121. [Sk. *pattakṣ*; Pk. *pattaa*, M. H. B. *pāñ*, G. N. Ku. *pājō* TURNER 371^a]

s. gs. PAŁYTA causes to fall, lets slip 263 1^a. [Sk. *pātayati*; Pk. *pādei*; M. *pāñne*, G. *pāñru*, N. *pārmū* TURNER

377^a; more especially see M. *pāḍa-*
vīḍē.]

8. gr. PĀVO the first day of the lunar
fortnight 26 B i b, 30, 53, 86 1^b.
[Sk. *pratipād-*, -ā f. : Pk. *pādīrāś*
f. ; P. *pārā*, *pārā*. G. *pādīrā*, N.
pārēwā TURNER 366^a. K. and M.
pādīrā m. < Sk. *pratipādāḥ* : Pk.
pādīrāa-.]

9. gr. PĀNI, PĀNYI water 56, 58. [Sk. *pāni-*
yang ; Pa. *pānlyām*, Pk. *pānla-* ;
M. G. *pāni* n., P. Sdh. *pānī* m. ; O.
pāni H. *pāni*, A. B. N. *pāni* TURNER
273, BLOCH 365^a.]

9. gr. PĀTTĀLA, x. nx. gx. PĀTOL thin
121. [Sk. *pattalāḥ* : Deś. *pattala-*
M. *pāṭal*, G. *pāṭlā*, O. *pāṭala*. H. :
P. I. *pāṭlā* ; TURNER 374^b, BLOCH
365^a.]

9. gr. PĀTŪ fart, eructus 87 3^a. [Sk. *tex-*
pātād : M. *pād* m., G. *pād* nf. H.
pād m., Ku. A. B. N. *pād* TURNER
373, BLOCH 365^a.]

9. gr. PĀTĀI a priestly father. [Iw.
pati, *pati*.]

9. gr. PĀTA, x. nx. gx. PĀT leaf 63, 125
a 133 B. [Sk. *pāṇḍām* : Pa. Pk.
taṇṇā- n. ; M. G. *pān* n. H. N.
pān, O. *pān* TURNER 373^a.]

9. gr. PĀNTĀ, nx. PĀCTĀ, x. nx. PĀNTĀS
gx. PĀCTĀS thirty-five 229. [Sk.
pāneatāṁśat f. : Pk. *pāṇatām*, M.
pātāt, G. *pātāt*, N. *pātāt* TURNER
370^a.]

9. px. PĀNNO udder 193. [Sk. *prasāra-*
Deś. *pānka* : M. *pānkhā*, G. *pān-*
BLOCH 365^a.]

9. gr. PĀY ; BLOCH 366^a, 367^a ; TURNER
371^b.]

gx. PĀRVĀT mountain 40 B. [Iw. Sk.
pārvata-.]

9. gr. PĀRVĀ pigeon 31 a. [Sk. *pārūpataḥ*,
-rataḥ : Pa. *pārūpato*, *pārērato*, Pk.
pārūrāa, *pārērāa* ; M. *pārā*, G.
pārērā, H. N. *pārēwā* ; BLOCH 366^a,
TURNER 366^b.]

9. gr. PĀLKĀ palanquin, litter 90, 124.
[Sk. *parṣāñkāḥ*, *pālāñkāḥ* : Pa. Pk.
pālāñka m. ; M. *pālak(h)* m. M.
G. *pālak(h)* f. I. G. *pālak(h)* f. O.
pālakī, H. *pālī*, N. *pālki* TURNER
377^b, BLOCH 366^a, cf. *pālāñgposu*
above.]

9. gr. PĀLLO, v. nx. gx. PĀLO sprout, bud,
sprig, spray 53, 134. [Sk. *pālāvāḥ* :
Pa. *pālāvām* n., Pk. *pālāra-* m. ;
M. B. H. *pālā*, P. *pālā*, Sdh. *pālī*
f., M. G. *pālān*, N. *pālūwā* TURNER
377^b, BLOCH 367^a.]

9. gr. PĀNTĀ reaches 26 a li. [Sk. *pāḍpa-*
yati : Pa. *pāḍpeti*, Pk. *pāreī*, *pāvai* ;
M. *pāiñcē*, N. *pāññū* TURNER 371^b,
BLOCH 367^a.]

9. gr. PĀS, x. nx. gx. PĀS by the side of
133 B. [Sk. *pāśre* : M. *pās*, G.
pāñ, Sdh. *pāśu* BLOCH 367^a.]

9. gx. PĀSU, x. nx. gx. PĀS noose, net,
snare, trap 118, 137 d. [Sk. *pāśāḥ* :
N. *pāso* TURNER 378^a. For initial
aspirate see *pāśu*.]

PĀU turn, chance 102. [Sk. *pālih* a line :
Pa. *pāli*, *pāli* f. ; Pk. *pāli* f. ; M.
G. *pālī* TURNER 377, cf. M. G. *pālī*,
B. *pāli*, O. *pāli*.]

x. nx. gx. PIDEVONT suffering pain, miserable, ailing 299 C. [Sk. *pīḍā*.]

gt. PIEST ailing 299 C. [der. Sk. *pīḍā*.]

s. gs. PIÑDA n. a ball of rice offered to the manes. [Sk. *pindah*.]

s. gr. PITTĀ, x. nt. gt. g. PITĀ drinks 102, 263 4°. [Sk. *pībati* : Pa. *pībati*, Pk. *pīnī*; M. *pīnī*, G. *pīrū*, Sdh. *pīnu*, II. *pīnā*, N. *pīnu*; BLOCH 368^a, TURNER 378^b.]

s. gs. PIMPAL *Ficus religiosa* 121. [Sk. *pippalāk* : Pa. *pīphala*, Pk. *pīppalam*; M. *pīpal*, G. *pīpī*, *pīpāl*; J. *pīpal*, N. *pīpal* TURNER 381^b, BLOCH 368^a.]

s. gs. PIRĀNTA a fool 80 a. [lw. fr. Mal. *pīrānta*. < Sk. *bhrānta*.]

gr. PILVĀNKI 299 A. [v. s. v. *pītā*.]

s. gs. PIVAYTĀ causes to drink 263 4°. [caus. of *pītā*]

s. gs. PISSI l., PISSO m., x. nx. gx. PISO, PISO mad 118; 53, 109, 173 b. [Sk. *pīśāca*, *pīśākā*, *pīśācikā*, cf. M. *pīśā*]

s. ga. PIṬĀ wrings 27 a. [Sk. *pīdayati* : Pa. *pīleti*, Pk. *pīdēdi*, *pīcī*, M. *pīñē*, G. *pīdē*, *pītū* (?), *pīrānu* TURNER 382^a, BLOCH 368^b.]

s. ga. PIṬA n. dough 27 a 80 b 2° [Sk. *pīṣā* ; v. s. v. *pītī*]

s. gs. PINĒ n. drinking 102 [cf. M. *pīnī* f., N. *pīnī* TURNER 381^a.]

s. gs. PIṬU m. twist 27 a. [cf. M. *pīlī* m. and v. s. v. *pītū*]

s. gs. x. PUNI, ogx. PANA, PUNU, x. nt. gx. PUN but, also 295. [Sk. *pūṇāt* : Pa. *puna*, *pana*, Pk. *puna*, *ṇṇā*, *pāṇa*; M. G. *pani*, Sdh. *pani*, *puni*, II. *p(h)un*, *phin*, *puni*, N. *pani* BLOCH 361^b, TURNER 363^a.]

s. ga. PURAITU the presiding priest 30. [Sk. *pūrachita* : M. *pūrohitī*.]

s. gs. PURTĀ PURATĀ buries 27 b [Sk. *pūrdayati* : Pa. *pūreti*, Pk. *pūsāi*; M. *pūmē*, G. *pūrū*, II. P. *pūrā*, N. *pūrnu* TURNER 386^a.]

s. ga. PUṬI a packet 111. [Sk. *pūṣītā*, *pūṣakā* : M. *pūḍū*, G. *pūḍa*, Sdh.

puṭa, O. II. P. *pūjā* N. *pūrū* TURNER 365^b, BLOCH 369^a.]

s. gs. PŪTU son ; x. nx. gx. PŪT, 87 4°, 88, 102, 193. [Sk. *pūtrāḥ* : Pa. Pk. *pūtta* ; M. G. H. Ku. *pūt*, P. *putt*, N. Sgh. *put*, Sdh. *pūṣī* TURNER 385^a.]

K. PŪRĀ all entire 27 b. [Sk. *pūrakah* : Pa. *pūraka*, Pk. *pūraa* ; M. *pūrā*, G. *pūrū*, II. P. L. *pūrā*, Sdh. *pūrō*; BLOCH 369^a, TURNER 386.]

s. gs. PĒTA market place 52, 102. [Sk. *pratīṣṭha* : Pk. *pātīṣṭha* ; M. *pēṭh* f. H. *pēṭh*, *pātīṣṭha* BLOCH 370^a.]

s. gs. PAI caste name 88. [Sk. *pātīkī* : Pa. *pāti* m.; Pk. *pāi* ; Rom. syr. Ku. A. P. *pāi*, Sdh. *pāi*, Rom. syr. N. *pāi* TURNER 390-91.]

c. gs. PAIRI, ogx. POIRI, x. nt. gx. POIR day before yesterday 294. [cf. K. *rārī*, *rārī* < *upārī* and Sk. **pārī-* *yas*.]

gt. PĀILO, s. gs. PAILO first 40 a, 86 1°a. II. 110, POILO 244. [Sk. **pratīllaka* : Pk. *pāhilla*, *pāhilla* ; M. *pāhīlā*, G. *pāhīlū*, Ku. N. *pāiilo* TURNER 390^b, BLOCH 363^a.]

g. PAIS far 50. [Sk. *prādiś*, *prādeśa* : Pk. *pāesa*, *pāisa* ; M. *pāis* spacious, roomy, Sgh. *piyēs* BLOCH 371^a.]

ogx. POISO a copper coin, piece 291 [cf. M. N. O. H. P. L. *paisā*, G. Sdh. *poiso*, TURNER 390^a.]

s. gr. PŪVĀ swims 162 a. [cf. M. *pōrnē*, *pōkū*]

s. gs. POKKALA, gt. nt. x. POKĀL hollow 102 [cf. *pokāl* hollow, N. *pukkhal* open, frank, sincere < Sk. *pūṣkalāḥ* ; Pk. *pūkhala* ; TURNER 383^b.]

x. nx. gx. POCPOCIT watery, swashy 299 C. (s. gs. *pācīci*, *pīcīci*). [cf. M. *pācīcīt*, G. *pācīcī*, *pācīcī*, N. *pācīcānu* to suppurate, TURNER 388^a; cf. H. *pācīcī*, *pīcīcī* f., *pācīcānā*, *pīcīcānā*.]

x. nx. gx. PŪRNĒ falling 298. cf. M. *pārnē* ; v. s. v. *pājītā*]

s. gs. POMĀN̄ non. prop. 123 d. [Sk.

N. *phamu* TURNER 411^a, BLOCH 734^a.]

x. px. gx. *PODNÍ* seasoning 298. (s. gs. *PHANNA* n.) [cf. M. G. *phodnī* and prec. BLOCH 374^a.]

s. gs. *PHOPPALA* betel nut 57, 80 b 2^a. [M. *pophal* f. G. *phophal*] < Sk. *pūgapphala-*: Pk. *pūapphalī* f. a piece of betel nut, *papphalā-* n.]

gx. *ROBOR* news 83. [v. s. v. *khabbari*.]

gx. *RORE* s. gs. *KHORE* a kind of hoe 83. [cf. M. *khorē* id. and *khonē*, *khornē* to drive in, *khornē* to poke, stir < I-E. *squad? TURNER 185^a 10-11.]

gx. *RORO* true 83. [v. s. v. *khato*.]

gx. *ROROZ*, s. gs. *KHARJU* itch 83. [cf. M. *kharū*], G. *kharaj* itch, *kharajvū* n. scurvy < Sk. *kharj-*.)

s. gs. *PHÖVU* beaten or flattened rice 78 b, 110 [Sk. *prithuka-*: M. *pohē* pl., sing *pohu* BLOCH 371^a.]

s. gs. *BÄGÄR*, s. gs. *BAGAR* without 39, 40 a. [M. *bagar* < Iw. Pers.]

gx. *BÄGLEKA* aside 40 a (s. gt. *bagleka*). [cf. M. G. *bagal* side < Iw. Pers.]

s. gs. *BÄDDI*, x. px. gx. *bodī* a stick 63. [cf. Kan. *bodī*]

K. *BÄDBÄDI* 299 C. [cf. M. *badbadū*]

s. gt. *BÄDBÄDTÄ* bubbles 26 a i [Deś. *bodabadaī* : M. *baṣbadnē*, G. *baṣ-bodvī*, II. *baṣbarānā*, N. *barbarā* unu; cf. M. *taṭraṭvē* BLOCH 374^b, TURNER 423^b.]

s. gs. *BÄNNU* colour 125 a. [cf. Kan. *banua* < Sk. *varna-*]

gx. *BATTIS*, s. gt. *BATTIS*, x. px. *BOTTIS*, *gx. *BOTIS* thirty-two 40, 229. [Sk. *devadriñśat* f. : Pa. *battisasa-*, Pk. *battisa-*, M. II. *bottis*, N. *battis*, G. *battis* TURNER 418.]

s. gs. *BARAITÄ* writes, gx. *BÄRLUÜK* to write 40 a, 263 6^a. [cf. Kan. *bareyu*.]

y. *BÄRÄP*, s. gs. *BÄRAPA* writing 39; x. px. gx. *NÖRÄP* 298 [der. in -p Ir. prec.]

gx. *BÄRIBÄRÄ* exactly, exact 42^a. [M. G. II. *barēbar* < Iw. Pers.]

gx. *BÄRL*, s. gs. *BÄRĒ* (BARO, *BÄRÄ*), gx. *bäre* good 26 a i, 40. [*< *barakam* (cf. Sk. *vara-*, *varaka-*) : M. *barā*. For *v-* < *b-* cf. K. *bařē*.]

s. gs. *BÄRSUVTÄ* causes to write or be written 263 6^a. [Kan. *bäritu*.]

gx. *BÄSL* plate, s. gs. *BÄSI* 40 . [M. II. *basi* < Iw. Port.]

s. gs. *BÄSAYTÄ* seats 263 2^a, 3^a. [cf. M. *basaviyē* < *upareśayati*.]

s. gs. *BÄSÄVU* an ox 118. [M. *basvā*, Kan. *basara* < Sk. *vṛṣabha-*; Pk. *rasaha*]

s. gs. *BÄSKÄRAYTÄ* seats 263 3^a. [caus. of *bastā*; for caus. In. *-kāray*. cf. K. *ubrakāraytū*, *nidkāraytā*.]

s. gs. *BÄSTÄ* sits 26 a i, 52, 263 2^a, 3^a. [Sk. *upavīśati* : M. *baisnē*, *basnē*, G. *besvū* BLOCH 377^a.]

gx. *BÄL* strength 40 a. [Sk. *bälam* : Pa. Pk. *bala-* n.; G. M. *bal* n., O. *bala*, N. *bal* TURNER 424^a, BLOCH 374-75.]

s. gs. *BÄLĒ* bracelet 26 a i, 73, 89, 115 a. [*< *balayam* (cf. Sk. *valayam*)].

n. ngs. *BÄLVANTU* strong 102. [Sk. *balarānā* : Pk. *balaranta-*; M. *bäl-vant*.]

s. gs. *BÄILA*, sv. *BÄJILA*, s. gs. *BÄYLA* 26 a ii, 80 a. [Sk. *bhāryā* : *bhāīrā, *bhāīlā; but cf. M. dial *bäl* and compds., *bäi*, *bäyko* BLOCH 375^a; G. *bäydi*, *bäi*, *bäi*, *hairi*; II. *bäi*, Keh. *bäy*.]

s. gs. *BÄD(H)SUYTÄ* affects badly, hinders 80 b 2^a. [Sk. *bädhayati* in Kan. *bädhishu*.]

s. gs. *BÄNDÜKA*, x. px. gx. g. *BÄNDÜN* to tie ; s. gs. *BÄNDTÄ* ties 26 β i a, 102, 260 [Sk. *bädhutī*, *bandhati* : Pa. *bäudhati*, Pk. *bandhai*; M. *bädhī*, G. *bädhīnū*, N. *bädhnu* TURNER 430^a, BLOCH 375^a.]

s. gs. *BÄMMUNU* husband; *BÄMMÜNU*, x. px. gx. *BÄMUN*, *BÄMOV* 26 a ii, 133 A. 166 b. [cf. M. *bäman* < Sk. *bṛghmanah*]

s. gs. BIKĀ, K. BŪRĀ twelve 26 a II. 80 b 2^a, 161 a, 229, 232, 241. [Sk. *dvādaśa* : Pa. *dvādaśa*, As. *dvādaśa*, *dvādaśa*, Pk. *dvādaśa*, *bārāsa*, Ap. *bāruha*; M. *bātā*, G. *bāt*, N. *bāt* II, *bātah* TURNER 135^a, BLOCH 375^a.]

s. gs. BĀVĀNA, x. nx. NĀN, gx. BĀVŪN fifty-two 229. [Sk. *dvī-* or *dvī-**pañcāśat* I. : Pk. *bāvāna*, M. *bāvān*, G. *bāvan*, N. II, *bāvan* TURNER 428^a, BLOCH 375^a.]

s. gs. BĀVĀSA, x. nx. gx. BĀVĀS twenty-two 229. [Sk. *dvīñśatī* I. : Pa. *dvārīsa*(ii)-, Pk. *bātīsa*, Ap. *bātīsa*; M. G. *bātīs*, II. *bātīs*, N. *bātīs* TURNER 128^a, BLOCH 375^a.]

s. gs. BĀVECAĀLĀ, x. nx. gx. BĀVECAĀL, gx. BĀVECAĀL forty-two 229. [Sk. *dvī-**dvāca-vāñśatī* I. : Pa. *dvā-**cattāśīsa*, Pk. *bāyālīsa*, *bāyālīsa*, Ap. *bālā-*; M. G. *bālālis*, O. *bāyālīsa* II. *bāyālīs*, N. *bāyālīs* TURNER 121^a.]

K. bl seed 102, 109. [Sk. *bijaya* : Pa. *bijam*, Pk. *bij* n., M. bl. G. *bī* n., P. L. *bī*, N. *bī* TURNER 138^a, BLOCH 376^a.]

x. BŪMĀPIST geographer 299 C. [*būli* s. v. *bhū*; *māpīst* < Sk. *māp-yatī*; cmpd. formed by the missionaries for translation.]

s. gs. BUDDHÍ intelligence, intellect 88. [Iw. Sk.]

s. gs. BUDVĀNTU, x. nx. gx. g. BUDVĀNT, s. gs. BUDVĀNTU intelligent, clever 80 b 2^a, 88, 102, 121, 299 C. [Sk. *buddhi-ān* ; Pk. *buddhi-ānta*-I]

s. gs. BŪNDI a drop 71. [cf. M. *būd*, G. *bund*, N. *būd* < Sk. *bindū* : Pa. Pk. *bindu*; TURNER 451^a, BLOCH 376^a.]

s. gs. BETA a stick 73. [**bēta* < **bet-**ra-* : Sk. *retra-*; cf. Kan. *betta*.]

s. gs. BĒLI a creeper 73. [**bēlli* < **ba-**lli* : Sk. *valī*; cf. M. *tel*.]

s. gs. BĒLPATRI the leaf of the Bel tree 131. [*bēl* < *bilva-* : Pk. *billa-* and *patri* Iw. Sk. *patrikā* or *patrī*.]

s. gs. BĒSAĀTII, x. nx. BĒSONT, BĀLĀSOT, gx. BŪ-OT sixty-two 229. [Sk. *dvī-*, *dvāsañīlī* I. : Pa. *dvāsañīlī* I.; Pk. *bāsañīlī*; M. *bāsī* G. II. *bāsātī*, N. *bāyasañīlī* TURNER 121^a.]

s. gs. BĀTĀ sit 50, 52; BĀTĀKA to sit 52, 260. *bēṣyākā* to sit 52. [v. s. v. *bāstū*.]

s. gs. BOKKO boil 80 a. [cf. M. *bokā*, N. *bakknu* TURNER 160^a and Kan. *bakke*, M. *bōgō*.]

gx. BOKORĀYĀR striker 298. (s. gs. *beṣuytā* strikes).

s. gs. BOPPĀ dull 193. [s. gs. *bodḍāskhān* dull-witted, stupid Kan. *bodḍa*? cf. K. *bodḍa* head, M. *bodḍ*, *bodḍā*, etc.]

s. gs. BORA *Zizyphus jujuba* 55, 102; gx. *bōr* 102. [Sk. *bodaram* : Pk. *baya-**ra*, *baara*, **barara*, *bora*; G. *bōr* m., M. *bōr* I. TURNER 421^a under *bayer*.]

x. nx. gx. BORII, s. gs. BĀRĪT in writing 298. [cf. *barapa*.]

x. BORERĀY 299 C. (s. gs. *barepaya*). [v. s. v. *bārī*.]

x. BORMIT 299 C.

BOSĀE 298 [v. s. v. *bāstū*.]

x. nx. gx. BŪT strong [v. s. v. *bala*] 2. offering, sacrifice 299 C. [Sk. *bali* : Pa. Pk. *bali*; semilatusmas in K. and M. *bāli*.]

x. nx. gx. BŪLĀONT 299 C. [v. s. v. *bā-**rañtū*.]

s. gs. BYĀ(A)IŚI, x. nx. BYĀ(I)SI, gx. BĀSĀT eighty-two 229. [Sk. *dvī-**śitīh* I. : Pa. *dvāśītī*, Pk. *bāśītī*; Ap. *bēśī*; M. *byāśī*, G. *byāśī*, L. *bē-**śī*, N. *bāyāśī* TURNER 421^a.]

s. gs. BYĀNĀYĀI, x. nx. BYĀ-NĀVŪN, **-Nōi* ninety-two 229. [Sk. *dvī-*, *dvānañatīh* I. : Pk. *bāñatī*; M. *byāñtar*, G. *bāñū*, II. *bāñtec*, N. *bāyāñabbe* TURNER 421^a.]

s. gs. BYĀSTĀR, x. nx. BYĀSTOR, gx. BĀSTOR seventy-two 229. [Sk. *dvī-*, *dvā-sañatīh* ; Pk. *bisattārī*, *bāvāt-**tarī* I. : M. *būhettar*, G. *bōter*, II.

P. L. *bahattar*, N. *bajahattar* TURNER 421^a.]

gx. BHĀJĀN n. devotion 40 a. [Iw. Sk. *bhajana-*.]

s. gs. BHĀTTU, x. nx. gx. BHĀTU a priest 63, 121. [cf. M. *bhatti*, G. *bhaṭ* < Sk. *bhaṭṭa-* as Iw.]

s. gs. BHĀNDĀ obscene 124. [Iw. Sk. *bhāṇḍa-* m. jester; M. *bhāḍ* n. exposure, public ridicule or disgrace; *bhāṇḍē* to quarrel.]

s. gs. BHĀRTĀ fills 26 a i. [Sk. *bhārati*; Pa. *bharati*, Pk. *bhartai*; M. *bhārī*, G. *bhartū*, N. *bhartu-*; TURNER 470^b]

gx. BHĀRTI full tide 40 β. s. gs. BHĀRTI 298. [cf. M. G. H. P. *bharti*, v. s. v. *bhartā*.]

gx. BHĀV very much, s. gs. BHĀO, x. nx. gx. g. BHĀU 40 β, 78 b, 100, 119 1^a. [Sk. *bahit-* pa. pk. *bahu*. Dardic *bo*, Sgh. *hō* TURNER 427^b under *bahu*.]

g. BHĀNTĀLĀNī round about 40 a. [cf. M. *bhōvtālā(lā)*, *bhōrtī*, v. s. v. *bhōvtālā*.]

BHĀNTĀ pollution 26 a i, 102. (In Sk. *bhrasṭa*.)

K. BHĀNĀR(A), ogy. BHĀNĀO, x. BHĀN outside 26 a h, 78 b, 119 1^a, 291 [Sk. *bahis*, Pa. *bēhira-*. M. G. *bāhira-*; M. G. *bāhet*, N. *bāha* TURNER 428^a.]

s. gs. BHĀU, BHĀVU brother 86 1^a a, 26 a h, 109 [Sk. *bhrātī-*, -ka-; Pa. *bhātuka*, M. Sdh. P. *bhāū*; elsewhere Pa. *bhātīka*, *bhāia-* H. *bhāi* TURNER 472^a, BLOCH 378^a.]

x. nx. gx. BHĀNĀDĀR shareholder, partner, inheritor 299 A [sufix *-dār* with *bhāḍ* < Iw. Sk. *bhāga-* or def. Sk. *bhāga-*-]

s. gs. BHĀG(G)KA to waste away, pine away, become lean; BHĀGĀKA wastes away 26 β i a, 102, 123a, 261. [Sk. *bhāgnā-*; Pa. Iw. *bhāgga-*, M. *bhāgnē*, G. *bhāgī*, H. *bhāgnā*, N. *bhāgnu* TURNER 173^b, BLOCH 378^a.]

s. gs. BHĀJTĀ roasts 26 β i a. [Sk. *bhājjāti*; Pa. *bhajjati*, Pk. *bhajjai*; M. *bhājnē*, H. *bhājnā*; TURNER 474^a, BLOCH 378^a.]

x. nx. gx. BHĀTKĀR salary 299 A. [*bhāṭ* <*bhāṭi-* with semitatsama *-t-* in the place of expected *-d-*.]

s. gs. BHĀNĀ large vessel 26 a ii. [Sk. *bhāndam*; cf. M. *bhāṇ-vaśī* f. a bench or form for milk or butter-milk pans.]

s. gs. BHĀTA the husk of rice; x. nx. gx. g. BHĀT 26 β i a, 122. [Sk. *bhāktā-* mn., Pa. Pk. *bhātta-* n.; M. *bhāṭ* m., Sdh. *bhātu*, P. *bhātā*, Bi. H. N. *bhāṭ* TURNER 474^a, BLOCH 378^a.]

s. gs. BHĀVAJA brother's wife, x. nx. gx. BHĀVĀJ, BHĀVĀJĀ BHĀVĀJĀ, a i, 133 B. [Sk. *bhātāvājā* I., Des. *bhāvājjā*; M. *bhāvājai*, G. *bhōvājā*, B. H. *bhāvāj*, Ku. *bhāvāj*, N. *bhōvāju* TURNER 472^a, BLOCH 379^a.]

g. BHĀS language, manner. 26 a ii. s. gs. BHĀSA 118. [Sk. *bhāṭā*; Pa. Pk. *bhāsā*, M. N. *bhās*, Sgh. *bāsa* TURNER 476^a.]

n. ngs. BHĀSTĀ appears 118 [M. *bhāṣnē*, G. *bhāṣtū*, H. *bhāṣnā* < Sk. *bhāṣatī*.]

s. gs. BHĀNGĀRŪ Echites Irotescens 124. [cf. M. *bhīgrī*.]

a. gx. BHĀKĀRī, nx. BHĀKĀRĪN, BHĀKĀRN, gx. BHĀKĀRN, BHĀKĀRN, s. gs. BHĀKĀRNĀ a beggar, beggar woman 16 d, 21 β, 102, 299 A [cf. M. *bhikārī* (p), G. *bhikārī* < Sk. *bhīkārīn*.]

s. gs. BHĀJĀTĀ gets wet 69, 121. [Sk. *abhyāgata-*; M. *bhījē*, G. *bhījā*, Sdh. *bhījenu*, P. *bhījīmā*, N. *bhījnu* TURNER 176^a, BLOCH 379^a.]

g. BHĀTĀK, s. gs. BHĀTTĀK inside 10 β, 62, 69, 291. ogy. BHĀTĀK, gx. nx. BHĀTĀK, x. BHĀTĀP 291. [Sk. *abhyāntara-*; Ph. *abbhīntara-*; M. G. Ku. A. B. *bhītar*, O. *bhītara*, H. *bhītar*, N. *bhītā* TURNER 477^a, BLOCH 379^a.]

g. BHĀVĀNĀ mf. BHĀVĀNĀ n. 12 a.

gx. MĀRKĀ I. MĀRKĀ an earthen vessel 40 a, 42^a. [cf. M. *markā* I. water jar, *markā* n., *markā-bhāndī* : G. *markā* n., *markā* ; < Deś; *markā-kīvā*.]

gx. MĀMĀ amid, in the midst of 40 a. [cf. M. *madhā*, *madhī* < Iw. Sk. *madhye* BLOCH 383^a.]

s. gx. MĀDRĀTĀ midnight 31 b, 3, 80 b 2^a. [Sk. *madhṛjā rātī* : G. *madhrātā* BLOCH 383^a.]

s. gs. MĀNA, x. ns. gx. MĀN mind. 18 b, 101, 193, 195. [Sk. *mānas* : Pa. *mano*, Ph. *mano* ; Iw. in MGP man, O *manas*, Sdlt. *manu* TURNER 491-92.]

gx. MĀNIS man. 10 a. [Sk. *manuṣya* : As. *manisa*, after *purisa*.]

g. MĀRĀTĀH belonging to the Marāthā country. [cf. M. *marāthī* < **mara-hatīkā* (cf. **karahātā-ka* . *kar-hād*).]

s. gs. MĀRĀTĀ dies 26 a 1, MĀRĀTĀ to die 46, 61 A, 262. [Sk. *mārātā* Pa. *marātā*, Ph. *marātī*, M. *mārātē*, G. *mārātā*, H. *mārātā*, N. *mārātā* TURNER 491-95 BLOCH 383^a.]

gx. MĀV mf., MĀV n. soft. 42 a. [Sk. *mādu(ka)* : M. G. *maū*, G. *mau* BLOCH 382, cf. *mātānī*.]

s. gs. MĀS lamp-black 26 a 1. [Sk. *māsi* I. : Pa. Ph. *māsi* I. soot, M. *māsi*, H. G. Ku. *māsi*, N. *māsi* TURNER 496^a, BLOCH 383^b.]

s. gs. MĀSĀY crematorium 26 a 1. [M. *māsān*, *māsān*, G. *māsān* Sdlt. *māsān*, P. *māsān*, N. *māsān* < Sk. *śvāsānām* ; BLOCH 383^a, TURNER 496^a.]

gx. MĀLĀB, s. gs. c. MĀLĀPA sky, firmament, heaven 10 a. [cf. M. *malā* I. ; Sk. *maṇḍati*, **maṇḍātī* (cf. *maṇḍūtī*) : Ph. *maṇḍā*, M. *maṇḍē*, H. P. *malā*, N. *malā* TURNER 495^b.]

s. gs. MĀUŚI mother's sister, particularly mother's younger sister 51, 133

A. 137 d. [cf. M. *mātśi*, G. Sdlt. I. II. *māsi*, P. *māssi*, II. *mātśi*, O. *māusi* < Sk. *mātṛṣi asā* : Pa. *mātuechā*, Ph. *mānssi māussiā*, *māuechā*, *māuccā* TURNER 516^b.]

s. gs. MĀUJO maternal uncle 88. [M. *mājā* BLOCH 387^a < Sk. *mātūka* .]

s. gs. MĀNCO a cot 121. [Sk. *mānicakah* ; Sk. *māñeh* : Pa. Ph. *mānicā-m* ; M. N. *māc*, Bi. N. *māc*. G. *mācō* *mācō* with extension TURNER 501^a ; BLOCH 385^a.]

s. gs. MĀNPTĀ arranges 121. [Sk. *māṇḍyatī* : Pa. *māṇḍetī*, Ph. *māṇḍetī* ; M. *mā dñē*, G. *mādītū* ; BLOCH 386^a, TURNER 490^a under *mājet*.]

s. gs. MĀYI mother-in-law 19 A [Sk. *mā-mi* : M. *māl*.]

s. gs. MĀYI behind 291. [cf. M. *māgas* late, *māgasuē* be delayed, *māghā* a while ago, *māghāsī* id < Sk. *mā-ga-* .]

s. gs. MĀGIRĀ x. ns. gx. MĀGIR(t) afterwards 63 [*<Sk. mārga-*, for -ri cf. K. *mukhātī*, *idiātī* etc. as locative post-position.]

s. gs. MĀGTĀ begs 26 β 1 a, 133 B. [Sk. *mārgatī* : Pa. *maggatī*, Ph. *mezzī* ; M. *māgnē*, G. *māgtū*, N. *māg-nū* TURNER 500^a, BLOCH 383^a.]

s. gs. MĀMKĀPA monkey, s. ns. gs. MĀMĀKĀ 21, 133 B. [Sk. *mākātāh* : Pa. *makkātā*, Ph. *maikkadu* ., M. *mākād*, G. *mākītū*, P. *makkat* TURNER 500^a under *mākutro*.]

s. gs. MĀNCO membrum virile 101. [v. s. v. *māngīt*]

s. gs. MĀNGLA, MĀNGULI membrum virile 101. [cf. Sk. *lāngulam* penis, tail and *lāngalam* plough ; plough and penis are represented by common words in several languages and in symbolism as well. The K. form, may either be < *lāngulikā* or a diminutive of prec. ; according to PRZYLUSKI the Sk. words quoted are Austro-Asiatic in origin.]

s. gs. MŪÑJI sacred thread ceremony or the thread itself 121. [cf. [M. *mūñji* < Sk. *mūñjī*.]

s. gs. MŪCII, x. nx. gx. g. MŪC a kind of lentil, *phaseolus mungo* 63, 122, 145
b. [Sk. *mudgā* : Pa. Pk. *mugga* ; M. *mūg*, G. *mug*, H. *Bi*, N. *mūg*, B. N. *mug*, O. *mugā*, A. *mugā* TURNER 511^b, BLOCH 389^b.]

x. nx. gx. g. MŪT fist, handful 101, 138.
[Sk. *mūñjī* : Pa. Pk. *mūñjī* ; M. *mūñjī* L, G. *mūñjī*, *mūñjī*, *mūñjī*, P. L. *mūñjī*, N. *mūñjī* ; Iw. in s. gs. *mūñjī* : TURNER 512^b, BLOCH 389^b.]

s. gs. MŪTA, x. nx. gx. g. MŪT urine 12 C, 63. [Sk. *mūttam* : Pa. Pk. *mūta* ; M. *mūt* n., B. H. *mūt* m., N. B. *mūt* TURNER 513^b, BLOCH 389^b.]

s. gs. MŪSU, x. nx. gx. MŪSī fly 139 f.
[cf. M. *māsī* f., *māsī* Sh. *māsī* < Sk. *mākṣī*, *mākṣī*, *mākṣīkā*]

s. gs. MŪNA wax, beeswax 28 [cf. M. *mēn* n. < Sk. lex. *madanah* : Ph. *mayana* mn ; Sdh. *mēnni*, N. *mēni* TURNER 519^b.]

s. gs. MELLO, x. nx. gx. MELLO died 55, 86 2^a, 259. [cf. M. *mēlā* < Sk. *mīta* with MI-A. *-allaka*.]

s. gs. MĒVÑO cross-cousin 49 B, 73, 104.
[< Sk. *mathunāka*. Pk. *mehu* *una* ; M. *meħunā*, *metħā*, Sgh. *meħun*, BLOCH 390^b compares these with Kan. *maiduna*, T. *maħtugay*, Maceray]

s. gs. MĒLTĀ meets, is obtained 89, 117.
[cf. M. *milē*, H. *milnā*, N. *milnū* < Sk. *milati* (< **midati*) ; Ph. *milatī* TURNER 509^b, BLOCH 388^b.]

s. gs. MĀINĀ a kind of jay, *Gracula religiosa* 193 [M. N. H. O. *maiñā* G. *menā*, cf. Sk. *madana-sārikā* TURNER 519^b.]

s. gs. MOU soft 88, 109. [v. s. v. *mār*, *māv*.]

ns. ngs. s. gs. MOKŁO free, unhampered 123 a, 143 b. [cf. M. *mokłā*, G. *mokłū*, Sdh. *mokal*, P. H. *mollā* < Pk. *mokkā-*, extension of * *mokkā-* < Sk. * *mukna-*, *muktā-* ; cf. A. M.

GHATAGE, NIA 1312-13 on the origin of Sk. *utkalāpaya* as wrong division from * *mutkalāpaya*, a hyper-sanskritisation of Pk. * *mokkalā-* i.e. BLOCH 391^a.]

x. nx. gx. MOKŁU loving 299 C. [der. K. *māg(u)* < Sk. *maha*.]

x. MOKŁUON 299 B. [der. fr. prec.]
< s. g. MOKŁU on affection, fondling 101. [Sk. *maka*.]

x. MOCĘCIR shoe-maker 299 A. [cf. M. *mocā*, NI-A *moci* < Iw. Pehl. *mocak* BLOCH 391^a, TURNER 519^b.]

s. gs. MOKŁI breaks 111. [M. *maññē*, G. *moññū*, H. *moññā*, N. *marnu* < Sk. *moññam* n. wringing : Pk. *modēi* twists TURNER 520^b, BLOCH 391^b.]

x. MOKŁI breaking, twisting 298. [cf. M. *moññi* ; der. fr. prec.]

gx. MOT. MĀT understanding 16 c. [Iw. Sk. *math* : NI G. *mati*.]

s. gs. MÓTŁI pearl 74, 120, 122, 123, 193, 206. [Sk. *manklikam* : Pk. *mattia* ; M. *mitłi*, H. P. S. *mall* m., L. *moti* f., G. *motl* n., B. O. N. *mati* TURNER 520^b, BLOCH 391^b.]

x. nx. gx. MOTSARI envious, jealous 299 C. [Iw. Sk. *matsarin*.]

gx. MODEST 299 C.

gx. MON. g. MĀN. mind 16 a. [v. s. v. *mana*]

gx. MONUS. g. MĀNUS man 16 a. [v. s. v. *mānus*]

gx. MORUMÍK, s. gs. MORŪKA to die 260. [v. s. v. *martā*]

s. gs. MOLA, x. nx. gx. MOL price 131 a [Sk. *mañvam* : Pa. Ph. *molla*- n. M. *mol* f., Ku. A. H. N. Rom. eur arm *mol* m. TURNER 520^b, BLOCH 391^b.]

s. gs. MOLĀTU soft 299 C. [cf. M. *morāl*, G. *moñū*, v. s. v. *mār*.]

s. gs. MŌSU, MŌS deception 10 [Sk. *mītā*. Pa. Ph. *mīsā*, cf. Kan. *mōsa*.]

x. nx. gx. MOLNĀ 298 [v. s. v. *maiñi*]

s. gs. MAU 50. [v. s. v. *mou*, *mār*.]

s. gs. RĀJĀDĀPA n. cooking. [cf. M. rād̄ hep n.]

s. gs. RĀKĀDĀPA, x. nx. gx. RĀKĀDĀPA wood, lagoons, fire-wood 21 β, 63, 93 b. [cf. M. lākād̄, lākāf, G. lākād̄, N. lākās < Sk. lākuṣa. TURNER 563; initial r- after K. rākkād̄?]

s. gs. RĀKĀTĀ protect, guard: 26 β i a. [Sk. rākātā : Pa. rākātā, Pk. rākātā, M. rākātā, G. rākātā, H. rākātā, N. rākātā TURNER 532; BLOCH 393^a.]

s. gs. RĀJĀT, x. nx. gx. RĀJĀ thick rope 26 β i a. [Sk. rājā, rājāka + M. rājā m.]

s. gs. RĀNI queen, RĀNI 26 α ii, 106, 109, 123 b, 193. [Sk. rājāi Pa. rāhāi Pk. rānāi, rānāi ; M. G. Sdh. P. H. Ku. rānāi, N. O. rānāi TURNER 533; BLOCH 394^a.]

s. gs. RĀTĀ night 63, 205. [Sk. rātā f. Pa. rātā, Ph. rātā, rād̄i, rātā, M. G. H. P. L. B. Ku. N. rātā, O. Sdh. rātā TURNER 534^a; BLOCH 394^a.]

s. gs. RĀNĀ forest 26 β i a, 130 [Sk. dāṇyām : Pa. arāṇām, Pk. arāṇām, M. G. rānā m., H. rānā m., Sgh. rānā TURNER 645^a s. v. arān BLOCH 394.]

s. gs. RĀNĀDĀPA 80 b 2^a [v. s. v. rānādāpa.]

s. gs. RĀNDĀPI m., (RĀNDĀPIN f.) cook 298. [cf. M. rāndhīpī(n) m(f).]

s. gs. RĀBTĀ stays, rests, habituates, abides 26 β i a. [cf. M. rābñē, rābñē becomes accustomed, habituated; lives, abides, stays < Deś. rambhai BLOCH 394^a.]

s. gs. RĀBRŪKA 63 [v. s. v. rābtā]

s. gs. RĀMU nom. pr. 18 a. [Sk. Rāmāk]

s. gs. RĀYU king 26 α ii, 49 A, 106, 109, 115 b; s. gs. x. nx. gx. RĀYU in RĀYULĀR 115 d. [Sk. rājan : Pa. rājā, Pk. rāyā ; M. rāo, rāro, rāy ; G. rāy, rāu ; Sdh. P. rāu, Ku. B. H. rāy, H. rāo, P. N. rāi TURNER 531^a; BLOCH 394^a.]

s. gs. RĀYU attachment 49 β. [Sk. rāgah.]

s. gs. RĀTĀ pervades, permeates 80 b 2^a, 129. [cf. M. rāj(h)āt, G. rākhrā, N. rākhās < Pk. rājjāi is pleased TURNER 537^a.]

s. gs. RĀTTĀ x. nx. gx. RĀTTĀ empty 106. [Pk. rātta(la), Pa. H. rātta, Pa. rāttala ; M. rātā H. rātā, Ku. rātā TURNER 537-38; BLOCH 394^a.]

s. gs. RĀNA debt 9. [Sk. rāmā : Pk. rāmā ; M. rānā m., H. rānā, N. rānā, Ku. rānā TURNER 537-38; BLOCH 394^a.]

K. rānā shape 58] < rāpam in rāmā, pāt(h)rā, gorā, cedrā etc.)

s. gs. RĀKU tree, x. nx. gx. RĀKU 106, 170 a [Sk. rākṣāh : Pa. Ph. rākāh, M. rākā m., G. rākā n ; P. L. rākāh, H. rākā, N. rākā TURNER 539^a; BLOCH 394^a.]

s. gs. RĀVA wind 106. [cf. M. rāvā, rāvā f., rāvādā m., rāvāt ; H. rāvē < Sk. rāvā, lex. rāvātah Deś. rāvālā TURNER 541^a s. v. rāvā²]

gx. RĀGIDĀKĀ government 299 A. [Iw. Port.]

s. gs. RĀKĀLA cash 123 a, 143 b. [cf. M. G. rākā, G. rāk, Sdh. rākā, L. rāk m. P. rāk f. B. H. rāk m. < *rākāla. TURNER 542^a s. v. rākāf ; cf. Kan. rākā]

x. nx. gx. RĀNGI, RĀNGI, s. gs. RĀNGITĀ 299 C [cf. M. rāngit.]

s. gs. RĀMA hair on the body 106 [M. G. rāmā < Iw. Sk. rāmāu-]

x. nx. gx. RĀSĀL 299 C. [v. s. v. rāsāl]

s. gs. LĀKA ns. LĀKA, x. nx. LĀK, gx. LĀKHĀ one hundred thousand 229. [cf. M. G. H. Ku. A. B. N. lākh, Sgh. lākha, P. lākha, O. lākha TURNER 532^a; BLOCH 398^a. < Sk. lākṣā : Pa. Pk. lākka- mn.]

gx. LĀGĀ time, puncture 40 β. (s. gs. lāgna). Iw. Sk. lāgno-1

gx. LĀDĀY, s. gs. LĀDĀI fighting, war, strife 40 α. [M. lādhāi, G. lādāi, H.

P. *laſtā*, B. O. N. *laſtā*, Ku. *laſtā* TURNER 517^a]

s. gs. LÄSÜÑA, x. nx. gx. LÖÑÜÑ garlic 21 B, 26 a i, 118. [Sk. *lasunam*, lex. *tasunam*, *rasonam* ; Pa. *lasunam*, *lasunam*, Pk. *lasuña*, *lasana-*; M. G. *laſay*, n. P. *laſan*, m. N. *laſun* TURNER 550^b.]

s. gs. LÄMBOKA, x. nx. gx. LÄŠIBUMÄ to hang 121. [cf. M. *läbē* to grow distant < Sk. *lambate* hangs.]

s. gs. LÄKA sealing wax 63 ; x. nx. gx. LÄK 106. [Sk. *läkṣa* ; *läkhā*, Pk. *lakkhā*; Bi. II. G. M. *läkh*, I. P. L. *läkh* m., N. *lähā* TURNER 555^b, BLOCH 398^a.]

s. gs. LÄGGI, x. nx. Lägi near 63, 211, 216 [cf. M. *lägi*, *lägl*, G. *lägu*, II. *lägi*, *läge*, Sdh. *lägi* as postposition < **lagnaka-*; BLOCH 398^a, TURNER 552^b; cf. foll.]

s. gs. LÄGGÜKA to strike, hit, be attached 261. LÄGTÄ strikes 26 B i a, 89, 100, 123, a, 128. [Sk. *lagyati* ; Pa. *laggati*, Pk. *lagāi*; M. *läggē*, G. *läggi* a, II. *lägnā*, N. *lägnū*, TURNER 553^a, BLOCH 398^a.]

s. gx. nx. x. LÄJ, s. gs. LÄJA, shame 16 b, 19, 26 B I a, 89, 106, 121, 195. [Sk. *lajjā* ; Pa. Pk. *lajjā*, M. G. II. B. Ku. N. *läj*, O. *läja*, P. *läjj*, Sdh. *läja*, Sgh. *lada* TURNER 553^a, BLOCH 398.]

s. gs. LÄTTÜKA, nx. LÄTUMÄ to roll a pastry 63. [M. *läpē*, G. *lättū*, TURNER 546^a *laſtīmu*.]

s. gs. LÄYTÄ touches, causes to attach, applies 26 a ii, 109. [Sk. *lägayati* ; Pk. *läci* ; cf. M. *läyē*, G. *lärrū*, L. *lävay*, P. *länyā*; Sdh. *lännu*, Ksh. *läyūn*, TURNER 551-52; BLOCH 399^a.]

s. gs. LÄLÄ, x. nx. gx. LÄL, saliva 26 a ii, 89, 106. [Sk. *lälä* ; M. G. *läl*.]

gx. LIUÑK to write 106. [M. *lihñē*, G. *lakhiū* < Sk. *likhāti*.]

gx. LIPOÑK to hide 106. [v. s. v. *nipñā*.] gs. LIMBIYO lemon 121. [v. s. v. *nimbūtə*.]

gx. LINTÖY humility 106. [Iw. Sk. *in-a* with *pey* extension.]

x. nx. gx. LUKLUKIT bright, glistening, shining 299 C. [cf. M. *luhukit*.]

s. gs. LĒVTÄ thinks 106. [Sk. *līh-*; for replacing of *-h-* by *-v-* cf. M. *pehñē* *poñē* to swim.]

gs. LEKKŪNU, ngs. DEKKNU, x. nx. gx. DEKUN therefore 295. [absolutive of K. *lekta* thinks, calculates, *lekta* sum, arithmetic; cf. K. *lekka*.]

s. gs. LĒPTÄ smears daub, plasters 106 ; ngs. LĒPTÄ 124. [cf. M. *lepnē*, G. *lepnū* < Sk. *lipāyati*, contaminated with *lipāyate*, *limpātī*; TURNER 537^a.]

gx. LOKHÄY iron 40 a a. [M. G. II. *lokhan* < Sk. *lohakhangya*. BLOCH 100^a, TURNER 561 & v. *lokhar*.]

s. gs. LÖÑI, ngs. NÖÑI, s. LÖÑI butter 58. IM. *loñi*, II. *loni*, lunī, O. *lahunī*, B. *loni*; elsewhere Sk. *nārāṇitam* ; Pa. *nārāṇitam*, *nānītam* ; Pk. *nara-* *nia-* mn. ; N. *nani*, O. *nānūni*, II. *nōñi*, Ku. P. *nānī* TURNER 351^a, BLOCH 100-1.]

s. gs. LÖÑCE, NÖÑCE pickles 97. [cf. M. *lonce* ; K. M. *lon-* < Sk. *lataya*. BLOCH 400^a.]

gx. LÖB greed 106. (s. gs. *lobhu*). [Iw. Sk. *lobha-*.]

s. gs. VÄLBATÄ hangs resolute 26 a i. [Sk. *avalambate* ; M. *raſābūc*, *olābūc*.]

s. gs. VÄKI, VÖKI vomit 106. [cf. M. *ok* I, B. *oök* retching, N. *uök*, *wäkka*, *ok*, *okka*, vomiting.]

s. gs. VÄGGI, VÖGGI, s. ns. gs. VEGI quickly 293. [cf. M. *vegh* *vege* Iw. Sk. *regena*.]

gv. VÄC go. VÄCUMÄ, s. gs. VOCÜKA, VÄCÜKA, x. nx. gx. VOCUMÄ to go 26 a i, 40 a, 42 ^a, 46, 63, 106, 259, 260. [Sk. **vṛtyate* turns, happens : As. *vaca*, Jk. *vac-ei* ; TURNER 429^a connects Pk. *raccāi* with Sk. *vac-ātē* (cf. *vācēa*.

ti moves to and fro, *tañcuyati* moves away).]

s. gs. VAJJĒ burden, load 26 β ii a. [Sk. *tāhya*; Ph. *tajha*; (the *-a-* being after Sk. *tāñhūm*); M. *ajhē*, G. *ajhō*, II. N. *bajh* TURNER 461^a, BLOCH 302^a.]

s. gs. VATHĀN residence 26 α i. [Sk. *vāsthānam*, *avāsthānam*; Pa. *upa-* *thānam*; *avāsthānam*; Ph. *uta-* *thāna*; *avāsthāya* n.; M. dial. *vāthān* n., Sdh. *vāthānū*, II. *bāthān*, II., N. *bāthān* TURNER 118^b, BLOCH 401^b.]

s. gs. VĀPĀRŪKU the Indian Fig tree 111; [cf. M. G. *tađ*, II. P. B. *bar*, P. *tađ* < Sk. *tata*. P. Ph. *tađa*. TURNER 121^b s. v. *bar*; BLOCH 401^b.]

b. g. VĀPĀ a cake 26 α i. [Sk. **tañkā*, *tañkā*; Deś. *vadi*, M. G. *tađi*, Sdh. *vadi* a dish of pulse, P. *tađi*, *bađi*, N. *bari* TURNER 122^b.]

s. gs. VĀPĀ bunyan tree 26 α i. [v. s. v. *vađārūku*.]

s. gs. VĀPO a fried savoury 111. [Sk. **vañkā*, *vañkā*; Ph. *vađao*, M. *tađā* cake made of pulse ground, soaked, spiced and fried, G. *tađū*, II. *barā*; cf. Kan. *tađe*, T. *tađet*]

h. gs. VĀNTI ear ring worn by men 60 a. [*< Sk. vñnta-*?]

s. gs. VĀTA, VOTA, x. mx. gs. OTA sunshine 16, 74 [cf. Sk. *ātapa-*, **āpata*, **ātata*, **ota* with semi-preservation of *-t-*]

s. gs. VĀTTĀ, x. mx. gs. VETĀ goes 63. [v. s. v. *tačūka*]

s. gs. VARĀSA year 26 α i. 118, 175. [Sk. *varṣā* in II. *varas*, P. *varah*, O. *varasa* TURNER 424^a.]

b. VĀRI above, VĀRI. gs. VĀR, s. gs. VĀRI 26 α i. 29 a, 40, 50, 29t. [Sk. *upātī*; M. *varī*]

s. gs. VĀLI a bed-spread, counterpane 26 α i. [cf. M. *ol*, *ol* f. shp of cloth < Sk. *tañlate* to be covered, *tañlah* covering.]

s. gs. VĀLLŪ a. ux. gs. VĀLŪ wet 71, 96 a. [M. *ol*, *olā* < Ph. *olla-*, *ulla-* < Sk. **udla-* (cf. *udlā*).]

gs. VĀST thing 10, s. gs. VASTU 210 [lw. Sk. *vaſtu-*.]

s. gs. VĀT half a piece of a coconut 26 α i. 73, 89, 115 c. [Sk. *valayam*; M. *valē*, G. *valū*, Sgh. *valā*; II. *balā*, O. *bali*, BLOCH 403^b.]

s. gs. VĀKDŪ curved crooked 133 A. [cf. M. *tađdā*, *tañdā*, G. *tañdū* BLOCH 103-104 < Sk. *tañkū* (and *tañkū* going crookedly) with *-daka-* extension.]

x. mx. gs. VĀÑJ a barren woman 121. [Sk. *tañhyā*; Ph. *tañjhā*; M. *tañ(h)*; G. *tañjh(ŋi)* BLOCH 103^b.]

s. gs. VĀKĀRYA dictation 26 α ii. [se-mits. Sk. *vyākāra-*.]

s. gs. VĀKĀNA dictation 80 b 2^a, 112 1^a.

x. mx. gs. VĀKON 128 [der. fr. above or else fr. Sk. *vākya-*.]

s. gs. VĀG, x. VĀG, s. gs. VĀGU tiger 80 b 1^a, 131 b, 133 A, 197. [Sk. *vyāghrā*; Pa. *byaggha*, Ph. *tañgha*; M. G. *tađgh*, Sdh. *vāghu*, Sgh. *uag*, II. P. A. B. N. *bēgh* TURNER 431^a, BLOCH 404^b.]

s. gs. VĀNĀDE 26 β i n [v. s. v. *vāñkyē*.]

b. g. VĀJPĀ a player on wind instruments, g. gs. VĀJPĀ reader 298. [Sk. *tañjatī*; Pa. *vajhātī*, Ph. *tañjātī*, M. *vāñmē*, G. *tañvū*, K. *tañtā*, for suffix *-pi* cf. K. *vāñdpi* < *randtā*; *tañpi* < *vājta* BLOCH 404^b. TURNER 415^b *bajnu* < Sk. *tañjate*.]

s. gs. VĀNCĀTĀ is saved, lives, escapes 124. [Sk. *tañcātī*. Pa. *vāñcātī*, Ph. *tañ-* *cātī*, M. *vāñcē* to live, II. *nac bū* N. *bañm* TURNER 129^a.]

g. gs. mx. VĀT. s. gs. VĀTA way, road, street, path 16 b. 19, 87 3^a, 106, 195 [Sk. *vārtman* n. Ph. *tañtam* n., *tañtā* I., M. G. L. P. *tađ*, Sgh. *vat*, *tađu*, Ksh. *wath*, WPah. *wat*; elsewhere forms with *b* as in N. *bōta* TURNER 132^b.]

a. gs. VĀJĀ growth, increase; interest 8, 26 β i a, 86 2° b. [Sk. *vijdhikā*; Ph. *tadhhī* f., Pk. *rajjhi* f.; M. *tādhī*, H. *bādh*, Sgh. *tāda*, Ksh. *cad*, B. *bār*, N. *ba(h)*; elsewhere without cerebralization as in Pa. *tuddhi*, G. *radh* f.; TURNER 117^a.]

a. gs. VĀJĀL. VĀJO habituation 26 α ii. [Sk. *vājaka*, *vājikā*; Pk. *vādiā*; M. G. VĀJĀL, P. L. Sdh. *tājī*, Ksh. *icōrū*; b- forms elsewhere as in N. *bārī* (vegetable) garden TURNER 133^a.]

b. g. VĀJĀTĀ gros 26 β i a, 87 3°. [Sk. *tādhata*; Pa. *tadhhati*, Pk. *rajjhātā*; M. *tādhvē*, G. *vājhvā*, *tādhvā*, H. *bārīnā*, N. *bajnu* TURNER 417-18, BLOCH 405^a.]

a. gs. VĀNĀ a bunia 26 α ii, 56. [Sk. *tānijā*; Pa. *tānījī*, Pk. *tānīja*; M. *vānī*, Ksh. *wōnū*, Sdh. *tānīo*, G. *tānīja*, N. *bānīyā*; TURNER 119^a, BLOCH 406^a.]

a. gs. VĀNĀT share 124. [Sk. *vājaka*; 1 k. *vājaga*; M. *vāñū*, G. *vā̄o*, B. H. *bālō*, N. *bārō*, P. *vāndā*, TURNER 129^a.]

a. gs. VĀTĀ wick 26 β i a, 87 3°, 106 [Sk. *tattīh*, *tattikā* wick. Pk. *tattī*, *tattiā*, M. *tājī*, G. *vōtī*, Sdh. *vātī*, Sgh. *vātīya*, A. B. N. *bātī*, H. B. *bātī*, P. *batti*, TURNER 133, BLOCH 406^a.]

a. gs. VĀNA a kind of mortar, threshing pit 51 A, 109.

g. VĀMDĀR: VĀMDĀR monkey 42 β. [Sk. *vānarah*; M. *tādar*, Sgh. *vāndurā* BLOCH 106^a.]

a. gs. VĀRĒ n. ngs. VĀRŪ wind 26 α ii, 51 A. [Sk. *tāta*; Pa. *vāta*, Pk. *vāā*, with *-raka* extension; M. *tārā*, G. *tāyaro*, H. P. *bayār*, cf. Ds. *tāyāra* BLOCH 106^a.]

x. nx. gx. VĀVR activity 131 b [Sk. *vyāpāra*; Pk. *vā̄āra*; M. *tātar*, cf. G. *tārrā*, *tonū* BLOCH 407^a.]

s. gs. VĀSU economy 118. Icf. M. *rās* smallest, slightest remains, or quantity of; cf. Kan. *vāsi* better.†

s. g. VĀSO bamboo 26 β i a, 62. [Sk. *tāmājāh*, *-kah; Pa. Pk. *tāmā*; from extended base M. *rāsā* and K. form quoted above; elsewhere Ku. N. B. Bi. H. *ñēs* TURNER 130^a, BLOCH 407^a.]

s. gs. VĀSŪ young calf 26 β i a, 58, 139 7 i. [Sk. *tātsāsūpam*; Pk. **tacchatāsūpā*; M. *ñāsū*.]

s. gs. VIK(K)ĀYTA causes to fall 263 2°. [caus. of *tiktā*.]

x. nx. gx. VIKŪNĀ: IKŪNĀ to sell; s. gs. VIKTĀ cells 263 2°. [Sk. *tiketum*; Pa. *tikketum*; **tikipayate*; Pk. *tikkri*, *tikkaj*; M. **tiknē*, Sdh. *tikanu*; H. *bikuā*, N. *biknu* TURNER 130^a, BLOCH 408^a.]

s. gs. VIKRĀYTA spills 30, 80 b 2°, 138. [caus. of *tikratā* is spilt; Sk. *vikti*, *tate*; M. *tiklmī*, *tikhārē*, *tikhur-*, *ñē*; G. *vikherrū*, *rikhārū*; H. *bikharnā*, *bikhernā*; see BLOCH 408^a.]

s. gs. VINGADA, x. VINGOD different 291. Icf. M. *veglā*, G. *veglū*, N. *beglo* < Pk. *veggala*, distant, separate, TURNER 453^a, for nasal in K. cf. G. *tegu*; K. *tīga* a fool; TURNER mentions Sk. *vyagra* as possible source.†

s. VICOU, gs. VIMCU, gx. VÍCU, nx. gx. VIMCU scorpion 9, 138. [Sk. *vīci-kah*; Pa. *vicchiko*, Pk. *vicchīa*, *vic-chua*, *vinchua*, *vinchu*; M. *ñeū*, G. *vichī*, *vichi*, *vichū*; Sdh. *vichī*, L. *vichū*, H. P. *bicchū*, N. *bicchi* TURNER 410^a, BLOCH 108^a.]

s. gs. VINDĀ pierces, throws at, 260. [Sk. **vindhati*; Pk. *vindhāi*; M. *vīdhvē*, G. *vīdhvā*, Sdh. *vīndhaya*, H. *bīdhnā* TURNER 441^b s. v. *bījh-nū*.]

x. nx. gx. VISAR, ISAR forgetfulness, loss of memory 179. [Sk. *tismāta*; M. *visar* m., G. *visar-bhōñū* forgetful.]

s. n. gs. VISKĀL, ISKĀL open, loose, apart 179. [Sk. *tīsakala*; M. *viskal*.]

s. gs. VIJU, gx. IJ. x. nx. gx. VIJ lightning 12 B, 106, 129. [Sk. *vidyūt*; Pa. Pk. *vijju*, M. *vij*, *vijū*, G. *vīj*, Sdh. *viju*, L. *vijj*, P. *bijj*, N. *bijuli* TURNER 441^b.]

s. gs. **SAH** person 118 [Sk. *sah* : M. *sah* n., G. P. N. *sah* TURNER 137^a, BLOCH 108^a]

s. gs. **SAH** x. s. gs. **SAH** twenty 200 [Sk. *sahatih*, *sahat* : Pa. *sah(i)*-, Ph. *sah(i)*-, M. *sah*, G. *sah*, Sdh. *sah*, P. L. *sah*, H. Ku. *sah*, N. H. *sah* TURNER 119^a, BLOCH 411^a]

s. gs. **SAH** x. s. gs. **SAH** business, work, activity 179 [Iw. Sk. *sah-pāra* activity.]

s. gs. **SAH** time 89 [Sk. *sahā* : Pa. Ph. *sahā*; M. *sah* ms., G. *sah(i)* f., P. L. *sah*; Sdh. *sahā* f., *sahā* M. N. *sah*, TURNER 157^a, BLOCH 112^a]

s. gs. **SAH** bamboo 210. [< Sk. *sah* , cf. *Br̥ghā* < *Br̥hgrāma*-.]

s. gs. **SAKADA** medicine 178. [Sk. *ausadha* ; M. *akhad*.]

s. gs. **SAKĀ** **SAKĀ** camel 138 [Sk. *śākā* : Ph. *śākā* , G. M. *śāk*, Sdh. *śāku*, P. L. *śāk*, Ku. L. H. *śāk* A. H. O. *śāk*, TURNER 43^a, cf. Kar. *śākā*.]

gs. **SAKĀTĀ** happens 113 2^a [Iw. Sk. *śāktate*.]

.. gs. **SAKĀKALA** bride 30, **SAKĀKALA** 46 [Iw. Sk. *śākākala* **śākākala*-.]

.. s. gs. **SAKĀTU**, **SAKĀTU** bridegroom 46 [cf. M. *śāktā* der *śādhū-tāra* in K. *hota* q.v.]

s. gs. **SAHĀKA** marriage 26 a + [der. *hota*, *whora*]

s. gs. **SAHĀTĀ** takes 26 a + 259 [Sk. *apaharati*. Ph. *as-a-* or *a-* *hara*]

s. gs. **SAHĀNA** shoe, slipper, sandal 89 [cf. M. *śāhān* < Sk. *upānah* BLOCH 403]

s. gs. **SAHĀLO** taken away 259 [Iw. s. v. *śāhātā*]

g. **SAHĀTĀ** strong 39 [Iw. *śakta*-]

s. gs. **SAHĀVĀRU** Saturday 26 a f. [Iw. Sk. *śapītāra*-]

s. gs. **SAMBHĀRI**, **SEMBHĀRI** **SEBHĀRI**, gs. **SEMBHĀR**; s. gs. **SEMBHĀRI**, x. gs. **SEMBHĀRI** hundred 26 a f., 10 B, 58, 80 b 2^a, 229. [cf. M. *sibhar* < Sk. **śatambhāra*, BLOCH 114^a]

s. gs. **SĀHĀTĀ** learnt, studies 139 a ii. [Sk. *sikṣate* : Pa. *sikkhati*, Ph. *sikhai*; M. *sikṣē*, *sikhnē* ; G. *sikhi* f., H. *sikhnā*, P. *sikkna*, N. *siknu* TURNER 606^a, BLOCH 121^a]

s. gs. **SĀHĀTĀ** is crooked 12 B, 80 b 2^a, 107, 129. [Sk. *sidhyate* ; Pa. *sijhati*, Ph. *sijhat*; M. *sijñē*, G. *sijñū*, H. *sijna*, P. *sijhā*, B. *sijā*; with aspiration in M. *sijñē*, G. *sijñū*, Sdh. *sijhanu*, H. *sijhnā*, O. *sijhbā*, B. *sijhā*; TURNER 607^a & v. *sidhi*, BLOCH 112^a]

s. gs. **SĀHĀTĀ** to cut ; **SĀHĀTĀ** cuts 102, 260 [Sk. *chinatī*, *chindati* ; Ph. *chindāt*, M. *sēdnē*, Sgh. *sindinarā* BLOCH 123^a]

s. gs. **SĀHĀTĀ** minimum 124 [M. *sēdūr*, H. *sēdūr* < Sk. *sindūra* BLOCH 125-26.]

s. gs. **SĀHĀTĀ**, **SĀHĀTĀ** switches 19, 107. [Sk. *śāvati* Ph. *sītei* ; cf. Sk. *sīyati*. Pa. *sibatti*, Ph. *sītai*; M. *sūnē*, G. *sūnū*, N. *sūnn* TURNER 603^a]

s. gs. **SĀSĀRĀ** migraine 107. [Sk. *sīṣā-* *taus* cf. M. *sīṣātī*, *sīṣātī*, *sīṣātī*.]

s. gs. **SĀ** cold 58, 98, 109. [Sk. *sītam*.]

s. gs. **SĀNGA**, s. gs. **SĀNG**, s. gs. **SĀNGA**, x. gs. **SĀNG** horn 9, 107, 124 [Sk. *syugam* : Pa. Ph. *singa*. Rom. cut. *śin* wyt. *śingi*, M. *śig*, G. *śig* B. N. *śin*, TURNER 605^a, BLOCH 121]

s. gs. **SĀNKI** sneeze 128 [Sk. lex. *chik-* *cam* : M. *śik* *śik*, G. H. *chik*, N. *chik*, TURNER 196^a]

s. gs. **SĀTHĀ** rice 63, 157 b [Sk. *siktha* : Pa. Ph. *sitha*-, M. G. *sit*, H. *sīth* rice water, TURNER 606^b, BLOCH 423^a]

s. gs. **SĀTHĀ** tender cocoanut 110 [cf. M. *śahādē*, *śāhādē*, *śāhālē*, *śāhālē* < Sk. *śīphalaka*-, *śīrahphalaka*- cf. Archiv Orientalní 9]

s. p. SEĀNĀ, x. n. SOOTĀ gr. SĒSSI eighty-six 229. [cf. Sk. *sañśātih* f. : Pa. *chājāsiti* f., Pk. *chājāsī* : M. *śāyā*, G. *chayāsī*, O. N. *chayāsī*, L. *cheāsī*, H. *chijāsī*, TURNER 192^a.]

s. gr. SEĀ hundred 55, 109. [Sk. *satām* : Pa. *sata-*, Pl. *sava-*, *saa-* ; M. G. *śē*, G. *so*, B. H. P. N. *sai*, H. P. *sau*, Sdh. *sāū*, Sgh. *siya* TURNER 621^a, BLOCH 425^a.]

s. gr. SEĀVA a fried savoury prepared from chick pea 56. [Sk. *cheda-* ; Pk. *chea-* ; M. G. *śev*, H. *cher*, *cheo*, TURNER 201^a s. v. *cheu*, BLOCH 426^a.]

s. gr. SEĀJĀRTI the evening waving of lights before the image of God 73. [cf. M. *śejārati*, compd. of *śej* < *śay* yā f. : Pa. *seyyā* f.; Pk. *sejjā* ; G. *śej*, *sej*, B. *śej*, H. P. N. *sej*, TURNER 620^a, BLOCH 425^a, and *ārtī* q. v.]

s. gr. SEĀNA cow dung 55, 63, 89, 102, 109, 112 1^a. [Sk. *sākṣīt* : *saknāh* - *chaganam* (hypersanskritized from MI-A. : Pa. *chakana* < *saknāhī* : M. *śey*, Sdh. *chenu*, TURNER 202^a s. v. *cher*, BLOCH 425^a.]

s. gr. SEĀNĀI tuft of hair on head 56, 107. [Sk. *śikhanda-*, *ikā* : M. *śēdā* m., *śēdī* f.]

s. gr. SEĀNAVĀI x. n. SOVĀNOVI. gr. SĀNĀI ninety-six 229. [Sk. *sāmaratātih* : Pk. *chanaūi* ; M. *śānāv*, G. *channū*, Ksh. *sēnānāth*, L. *cheānīcī*, N. *chayānabbe*, TURNER 192^a.]

s. gr. SEĀNĀVI a caste name 52, 69. (v. 1. *śenā* gr. *śerāpūyācō*). [Sk. *senāpati-* ; Pk. *sen* *vāi-* ; M. *śeyrī*, *śenrāi*, *śenoi*, TURNER 620^a, BLOCH 425^a.]

s. gr. SEĀTA field 73. [Sk. *kṣētra* m. : Pk. *chetta-* n. ; M. *śet*, Dard. *kho*, *chatrān*, kal. *chet*, Sh. *ceč* ; elsewhere Pa. Pk. *khetta-* n. ; M. *khet*, P. H. O. B. N. *khet*, TURNER 426, BLOCH 425^a.]

x. n. gr. SEĀKĀRĪY a woman labourer in the fields 299 A. [der. fr. prec. 1

s. gr. SEĀTĀ f. SEĀTO m. SEĀTĒ n. humidity, 56, 107, 109. [cf. M. *diāl*, *īd* humidity, < Sk. *sītālaka-*, *īkād*.]

s. gr. SEĀTO m. moss 107. [cf. M. *śeād* < Sk. *śairūla-*.]

s. gr. SEĀ 20. [lw. Sk.]

ex. SEĀ, s. gr. SA. x. n. gr. SEĀ six 40 a, 107, 229, 239. [I-L. **kṣat* or **kṣīat* (cf. Av. *śīrāś*, Sôkian *kṣai*), Sk. *śat* ; Pa. Pk. *cha*, Ap. *chaha* ; M. *sahā*, G. Sdh. H. N. *cha*, TURNER 189^a, BLOCH 416^a.]

s. gr. SEĀKĀL, s. gr. SAṄKĀL, SAṄKĀLī f. company, companionship 39. [cf. M. *sārgaśī*, *sārgaśā* playmate, *sāgrat*, *sāgravī* id.]

ex. SEĀKĀL every 40 a ; s. gr. SAṄKĀLA, ngr. SOKĀL, x. SAṄKĀL 294. [lw. Sk. *sakala-*]

gr. SEĀKĀT mf., SEĀKĀT n., s. gr. SAṄDA all 42 a [cf. prec.]

s. gr. SAṄKĀLī morning, at dawn 26 a i, 39 ; SAṄKĀL SAṄKĀLī 214. [Sk. *sakalyam* : M. *sakālī* f. *sakāfi*.]

s. gr. SAṄKĀO the six of cards 122. [**sātka-kah* ; cf. *gañkah* : Pa. Pk. *chakka* n. ; B. *chakkā* six of cards, H. P. *chakkā*, Sdh. *chaka*, G. *chakko*, TURNER 189^a.]

s. gr. SAṄKĀLī f. (-o m., -ū n.) the whole 26 a i, s. gr. SAṄGĀL, -i, -ū 26 a i, 39. [Sk. *sakalaka-*, *śakālī* : M. *saglā*, G. *saglā*, P. *sagal* ; semits. *-g-* in M. K. G. BLOCH 413^a.]

s. gr. SAṄKĀLī, x. SAṄKĀLī f. chain, fetter 8, 124 [Sk. *śrīkhalā*, *śrīkhalikā* ; Pa. Pk. *sānkhālā* ; Pk. *sīnkhālā* ; M. *sākhat*, *śākāl* *sākālī* ; G. *śākālī*, H. *sākal*, O. *sānkhōjī*, N. *sānīla*, TURNER 597^a, BLOCH 417^a.]

s. gr. SAṄJĀNA six persons 236. [compd. *sa* and *jana* q. vv.]

s. gr. SAṄJĀNU a good person 26 a i ; x. n. gr. g. SOJON 63. [lw. Sk. *sajjana-*.]

s. gr. SAṄTHĀ n. the sixth day celebrations after child birth 107. [Sk. *śaṣṭhaka-*, *īkā* : M. *safhi*.]

s. gr. SATI¹, x. SODI¹ loose 8, 86 2^ab, 111. [Sk. *śṛthī*, (cf. Sk. *sīthī*, *sīthīla*, *śrathī*); M. *sādhī*, BLOCH 413^a, TURNER 266^a s. v. *śīhī*.]

gr. SATĀR. s. gr. SATTĀR. x. nx. gr. SOTĀR, SOTTĀR 40 B. 63, 229, 212. [Sk. *saptātīk*; Pa. *sattātī*, Pk. *sattātī*; M. II. P. B. *sattār*, Sdh. *satār*, O. *satori*, I. *sattīr*, N. *sottār*, TURNER 582^a, BLOCH 414^a.]

s. gr. SATTĀNAVī x. nx. SOTYĀNĀVī, gr. SITĀNĀVī ninety-even 229. [cf. Sk. *saptānātīk*; Pa. *sattānāvī*; M. *satyānāvī*, G. *sattānāvī*, N. *sotānāvī*, TURNER 582^a.]

s. gr. SATTĀVĀNA x. nx. SOTYĀVĀN, gr. SOTĀVĀN fifty-seven 229. [cf. Sk. *saptāpāñcātīk* I. M. *sattāvāna*, G. *sattāvāna*, II. N. *sattāvāna*, TURNER 502^a.]

s. gr. SATTĀVĀNA, x. nx. gr. SOTTĀVĀS twenty-seven 229. [cf. Sk. *saptātīsātīk*; Pk. *sattāvāsa*, M. G. *sattāvāsī*, O. *satāvāsa*, II. *satāvāsī*, N. *satāvāsī* TURNER 582^a]

gr. SATTE¹ 26 a. 1. (< *saptā* Pk. *satta*, cf. *satte* in M. *sattēcātī*.)

s. gr. SATTĒCĀLĪSA, x. nx. SOTTECĀLĪSA, gr. SOTTECĀL¹(IS) forty-seven 229 [cf. Sk. *saptacālātīsimītī* I. Pk. *siyālīsa*, M. *sattēlōs*(IS), -ēd¹(IS), O. *satacālīsa*, B. *śātālīsa*, N. *sattēlīsa*, TURNER 621^a]

s. gr. SATTYĀKī, x. nx. SOTTYĀK0Sī gr. SOTĀSSI eighty-seven 229 [cf. Sk. *saptāśītīk*; Pk. *sattāśī*, M. *satyāśī*, G. *satyāśī*, N. B. O. *satāśī* TURNER 582^a.]

s. gr. SATYĀSTĀR, x. nx. SOTYĀSTĀR, SATYĀSTĀR, gr. SOTYĀSTĀR seventy-seven 229. [cf. Sk. *saptasaptātīk* I. Pk. *sattāhāttārī*; M. *sattāhāttār*, *sattāhāttārī*; G. *sītātārī*, N. *sattāhāttārī*, TURNER 582^a.]

s. gr. SATRĀ, x. nx. gr. SOTRĀ seventeen 26 a. 1. 229 [Sk. *saptādātā* Pa. *sattādāsa*, *sattārasa*; Pk. *sattārasa*; M. *satrā*, G. *sattār*, H. *satrā*, N. *satra*, TURNER 583^a, BLOCH 414^a]

gr. SLOVĀC always 40 a. [cf. M. *sadū* < fr. Sk. *sadū*]

gr. SŪTĀP̄ regret 40 a. [lw. Sk. *samāp̄ā*.]

s. gr. SAMĀ equal 130. [lw. Sk. *sama-*.]

s. SAMĀJ understanding 39. [cf. M. *samāj* In. G. *samāj* I. B. *samāj*; II. N. *samājī*, TURNER 587^a, BLOCH 414^a.]

gr. SAMĀPŪCĪK to offer 40 B. [lw. Sk. *samarpayātī*.]

gr. SAMĀSTĀ all 40 a. [lw. Sk. *samāstā*.]

s. gr. SAMĀJĀTĀ understand 40 B. 2^a. [Sk. *sambudhyate*; Pa. *sambujjha-*ttī, Pk. *sambujjhai*; M. *samājnē*, G. *samājnā*, II. *samājñā*, TURNER 588^a < V. *samājñā*; BLOCH 414^a as < *samādhyātī*?]

gr. SAMĀ comparable, like, similar 40 B. [Sk. *sadīk*. M1-A. *sadi-* replaced by *sati*; N. *sari* cf. s. gr. *sari*, and Kan. *sari*.]

gr. SĀRAPI snake, s. gr. SARPI 40 B. [lw. Sk.]

s. gr. SARASĀTī the goddess of learning 39. [lw. Sk. *sarasatī*.]

s. gr. SARU garland 26 a. 1. [cf. Sk. *sa-*īdh; Deś. *sarū*, M. G. *sai* m. Sdh. *sai* I BLOCH 414^a]

s. gr. SĀRG heaven 39 [lw. Sk. *svarga*.]

s. gr. SARTĀ robes 26 a. 1. [Sk. *sāratī*; Pa. *sarati* Pk. *sarātī*, M. *sainē*, G. *sarrā*, N. *sainu*, TURNER 591^a, BLOCH 414-15]

s. gr. SĀVĀYī friend, friendship 39 [cf. M. *sarātī*, *sārātī*, sat. *sārī* I. G. *sare* *sarā* favourable.]

s. gr. SAVAT, h. gr. SAVĀTī SAVTī co-wife 21 a 26 a. 1. 123 C. [Sk. *saputnī* Pa. *sapattī*, Pk. *savattī*; M. *sāratī*, Ku. *sautī*, N. *sautā*, H. *saufū* with Pk. *sarātā*, we have H. *sautī* TURNER 624^a]

s. gr. SAVĀI a quarter above. gr. SĀVĀY 26 a. 1. 40 a. 243 [Sk. *sapāda-*; Pk. *saiśāya-*, M. G. Sdh. P. L. *sarā*, H. N. *savā*, TURNER 593^a,]

s. gs. SAVECĀLIS, x. nx. SOVECĀLIS, gx. SOVFCĀLIS (Is) forty-six 228, 239. [cf. Sk. *śaṭcavāriṇīśat* f.; M. *śeṭcālīś*, G. *chēṭālīś*, H. *chiyālīś*, N. *chāyālīś*, < Pk. *chāyālīsa*- TURNER 192^b.]

s. gs. SAVO curse 107. [cf. Sk. *śapati*, **śapakah*.]

s. gs. SAVVĀ, x. nx. gx. sovis twenty-six 229. [Sk. *śādrīṇīśatī* : Pa. *chabīsāti*, Pk. *chavrīsa*-; M. *sarvīs*, G. *charīs*, H. *chabbīs*, N. *chabbīs* TURNER 192^a.]

s. gs. SAVVE^a, x. nx. gx. SOVE^a 239. gx. SĀNSĀR worldly life 40 a. [Iw. Sk. *sāṁsāra*.]

s. gs. SAL SAL^a boiling 299 C. [cf. M. *saf-salñē*, II. *salsalānū*, N. *salsalānu*, K. s. gs. *salsalātū*. TURNFR 593^a.]

gx. SĀBKI 299 A. [Iw. Ar. *sāhib*.]

s. gs. SĀNJA, SĀNJA, SĀNJA evening 26 β i a, 80 b 2^a, 124, 129. [Sk. *sāṁdhī* : Pa. Pk. *sañjhā*; M. B. H. N. *sāg*, G. N. *sāg*, TURNER 596^a, BLOCH 418^a.]

s. gs. SĀBHĀRĀ takes care of, attends carefully to 96 a. [Sk. *sambhārayati* (cf. *sambhalīk* match-maker) : Pk. *sambhārāt*, -*bhalāt*; M. *sābhārñē*, *sābhārñē*; G. *sābhārñū*, *sābhārñū*, N. *sāmāluu*. TURNFR 587-88.]

gx. SĀKĀR, s. gs. SĀKĀRA x. nx. gx. SĀKĀR sugar 40 a, 80 b 2, 133 B. [Pa. *sakkharā* I. : Pk. *sakkara-* n. M. *sāk(h)arā* I., G. *sākar* I., H. P. *sakkār*, N. *sakkhar* TURNER 578^a, BLOCH 417^a. PRZYLUSKI considers this as a loan fr. Mon-Khmer, MSL 22 208.]

s. gs. SĀT, x. nx. gx. g. SĀT sixty 80 b 1^a, 107, 229. [Sk. *saṭīś* : Pa. Pk. *saffī* I. : M. G. II. *sāṭh*. Sd. *saṭh*, *sathi*, P. I. *saffī*, N. *sāṭhi* TURNER 598, BLOCH 418^a.]

s. gs. SĀP^a, SĀP^a a half over 26 a. II. 80 b 2^a; siione 87 3^a. [Sk. *sāḍhaka-* : M. *sāde*, Sd. *sāḍhu*, P. *sāḍho*, O. H. *sāṭhe*, N. *sāṭhe*, O. *sāre*, TURNER 598^b, BLOCH 418^a.]

s. gs. SĀPECĀR^a four and a half 238. [cmpd. *sāṭle* and *cāri* q. vv.]

s. gs. SĀPETINI three and a half 238. [cmpd. *sāde* and *tini* q. vv.]

s. gh. SĀNA f. whetstone, hone 51 A, 63, 89, 109. [Sk. *śāṇah*, *śāṇā* f.: Pk. *sāṇa-* m.; M. *sahāṇ*, *sāṇ* f.; Ku. *sāṇo*, Sgh. *sayaṇala*, *hayagala*; II. N. B. *sāṇ* TURNER 599^b, BLOCH 418^b.]

s. gs. SĀTA, x. nx. gx. g. SĀT, seven 26 β i a, 63, 98, 122, 201, 229. [Sk. *saptā* Pa. Pk. *satta* M. G. H. Ku. B. *sāt*, O. *sāta*, P. L. *satt*, TURNFR 598^b, BLOCH 418-19.]

s. gh. SĀTTISA, x. nx. gx. SĀTTIS thirty-seven 229. [cf. Sk. *saptatīṇīśatī* f.: cf. Pk. *sattatīsaīma-*; M. *sātīś*, G. *sātīṇīś*, N. *sātīś*, II. *sātīś*, TURNFR 621^b.]

s. gs. SĀTTŪ, x. nx. gx. SĀTŪ umbrella parasol 26 β i a, 63, 80 b 2^a, 88, 109, 193, 195. [Sk. *chattrakam*; cf. M. *chattrī* as Iw.]

s. gs. SĀTŪ the seventh 244. [Sk. *saptamā-* : Pa. Pk. *sattama-*; with -*ka*-extension in M. *sātāv*, G. *sātmū*, II. *sātāv*, N. *sātāv*. TURNFR 598.]

s. gs. SĀTSĀT^a, x. nx. SĀTSĀT, gx. SĀTSĀT sixty-seven 229. [cf. Sk. *saptasātī* f.: Pk. *sattasātī* I.; M. *sāt-sāt*, G.; *sadsāt*, O. *satasātī*, II. *sarsātī*, N. *sarsātī* TURNER 592.]

x. nx. gx. SĀD sound 122. [Sk. *sādah* : Pa. Pk. *sadda-* m.; M. *sād* mf., C. II. *sād* m., P. *sadd*, BLOCH 419^a.]

s. gs. SĀNU x. nx. gx. L(H)ĀN small, young 160 b, 224. [Sk. *śakṣyāḥ* : Pa. Pk. *sanha-*; M. poet. *sān*, *sānā* little, small; O. *sāna*, N. *sānu*; elsewhere Pk. *lanha-* whence the x. nx. gx. forms and M. *lāhān*, G. *nhānū*, N. *nānī* TURNER 599^b, 310^a.]

s. gx. nx. SĀNĀ joint, juncture 80 b 1^a. cf. M. G. *sādli* < Sk. *samdhī*; v. s. v. *-sāni in *jāṅgsāni*.]

s. gs. SĀBBĀ much 63. [*< sātā-* : Pa. *sabba-*; for -*ri* cf. K. *mukhāri* māg. giri, *idrāri* etc.]

x. nx. gx. SĀMPADŪNIK to fall into a trap 124. [Sk. *sampatati* : Pa. *sam-*

patati, Pk. *samipadaī*; M. *sāpadnē*, G. *sāpadiū*, N. *saprāna*, TURNER 586^a, BLOCH 419^a.
 s. gs. sāvī shadow 26 a ii, 49 B, 115 d. [cf. M. *sāvī*, (l?) *sāraī* (id in K.) < Sk. *chāvī* TURNER 196^b, BLOCH 420-21.]
 x. sās, gx. SOSRO father-in law 229, 243. [Sk. *śrūṣurāk*; Pa. Pk. *sasura*, M. *sāsrū*, *sāsrū*; M. *sāsar*, *sāsrē* the house of the father-in-law, TURNER 593^b, BLOCH 421^a.]
 x. nx. gs. sāsu mother-in-law 133 A. [Sk. *śrātrū*; Pa. Pk. *sassū*; M. H. Ku. *sāsū*, G. N. O. *sāsn*, P. L. *sass*, Sdh. *sasu* TURNER 603^a, BLOCH 421^a.]
 g. sālo wife's younger brother 26 a n. [Sk. **syālakah* cf. *svālāk*; Pa. *sālaka*, Pk. *sāla* m., M. *sālā*, G. *sālo*, L. O. *sālā*, Ku. Sdh. N. *sālo*, Rom. *salo*, B. *sālā*, TURNER 602^b, BLOCH 421^b.]
 s. gs. siñihu lion 197. [lw. Sk. *śinīha*.]
 x. sikop, s. gs. siñapa learning 298. [v. s. v. *sikta*.]
 s. gs. SUKKŪKA to dry up 261. [Sk. *suk-
kitum*; Pa. *sukkhai* Pk. *sukkha*, M. *suknē*, G. *sukhātū*, H. *sukhnā* N. *suknu*, TURNER 611^b, BLOCH 423^b.]
 s. gs. SUKĀL dry 107. [Sk. *śūkakah*; *śūkakah*; Pa. Pk. *sukkha*, M. *suk(hā)*, G. *sūkā*, Sdh. N. *suko*, N. *sūkhā*, TURNER 611^b, BLOCH 423^b.]
 s. gs. SUKTĀ dries 138. [v. s. v. *suk-
kāka*.]
 s. gs. SUKTI ebb or reflux of the tide 298. [cf. M. *sukti* < *suknē*; *bhartī* < *bhartī* and the compd. *sukhibhartī* ebb and flow.]
 s. gs. SUFTUTI smart, brisk, light limbed 30 [cf. M. *sufusīt*; cf. K. *safṣafī*.]
 s. gs. SUDDI news, intelligence 88 [Sk. *suddhī* f. purity; Pa. Pk. *suddhi*; H. *sudhī* intelligence, M. *sudhī*, G. *sūdī* sense, Sdh. *suddhi* knowledge, TURNER 614^b; cf. Kan. *suddī* news.]
 x. gs. SUÑDAK mf., SUÑDAK n. 42 a, 43 a. (s. gs. *sunidati*), [lw. < Sk. *sun-
data*.]

s. gs. x. nx. gx. SUBEDĀRU 299 A. [M. G. N. *subedār* < lw. Ar. *subedār* TURNER 615-16.]
 s. gs. SŪ SUVVA, SŪVA, x. nx. gx. SŪ needle 49, 49, 57, 109. [Sk. *sūci*; Pa. *sūci(kā)*, Pk. *sūi*; M. Sh. *sū*, M. Bī. H. P. *sūi* B. *sūi*, Ksh. *sūva*; TURNER 608^b, BLOCH 423^b.—cf. H. *sūjī*, Kan. *sūjī*.]
 s. gs. SŪNĒ dog 55, 193, 195, 197, 207, 212. [Sk. *śunaka*; Pa. *sunakha*, Pk. *sunaā*; M. poet. *sūnē*, H. *sūnā*, Ksh. *hūnu*.]
 s. gs. SŪNTI dry ginger 124 [Sk. *śun-
thī*; Pk. *sunthī*; M. G. *sūthī* f., B. *sūthī*, O. *sunthī*, Ku. *sūthō*, N. *sūthō*, H. *sūthī*, TURNER 613^a, BLOCH 124^b.]
 s. gs. SŪTĀ, x. gx. nx. SŪT fibre, twine, thread 12 A, 63, 87 4^o, 88 [Sk. *sūtrām* n.; Pa. Pk. *sulta*; M. *sūt* n., Ku. Bī. H. P. *sūt*, N. B. *sut*, Sgh. *suta* TURNER 613^a, BLOCH 124^b.]
 s. gh. SŪNA daughter-in law 133 B. [Sk. *śnuśā*; Pa. *sunhā*; M. *sūn*, H. *sūnā*, Sgh. *nuham*, *nuham* P. *nhūn*, BLOCH 425^a.]
 s. gs. SŪRŪ liquor 117. [Sk. *sūrū*; M. dial *sū*.]
 s. gs. SEJĀRTI 132. [v. s. v. *Sejārti*.]
 x. SERMĀVĀST shy 299 C. [Tīrī part lw. H. *farm* < Pers.].
 h. gs. SŪDŪKA to leave, let go 301. [Sk. *śodhāyati*; Pk. *chōdei*; M. *sodhū*, G. *chōdrū*, H. *chōnā*, N. *chōju*, TURNER 203^b; BLOCH 426^b.—cf. Sk. *chārdī* and Pk. *chāddha*. 'left, let gone'.]
 x. SŪDŪL leaving 298. [cf. prec.]
 s. gs. SŪDŪL leaves 87 3^o. [v. s. v. *sodhūka*.]
 g. SŪDŪN, s. gs. SŪDŪNYI liberation 39, [cf. *sodhāni*; cf. prec.]
 x. nx. gs. SŪDŪNIT hard 299 C. [M. *sadsađī*.]
 s. gs. SŪDŪKA, x. nx. gx. SŪDŪK to find, search for 63. [Sk. *śodhūm*; M. *sodhū*, G. *sodhū* Sdh. *sodhanū*.

H. *sodhuiā*, N. *sodhui*, TURNER 623^a.]

s. gs. SONĀRU, SONNĀRU, x. nx. gx. g. *sonār* gold-mith 57, 63, 74, 133 B. [Sk. *sutanyakāraḥ* : Pa. *sutanya-kāra*; Pk. *sutanñāra*; M. G. H. *sunār*, Ksh. *sōnār*, A. *xonār*, Sdh. *sonārō*, TURNER 614^a.]

s. gs. SONNĒ zero 107. [Sk. *śūnyaka-*; cf. *śūnyū* : Pa. *sunīa*, Pk. *sunna-* Ksh. *sunā*, M. *sunā*, G. *śūnū*, Sdh. *sunīa*, N. *sun²*, TURNER 614^b.]

s. gs. SOTTANA dream 137 d. [Iw. Sk. *strapna*.]

s. gs. SORO liquor 107. [v. s. v. *sāru*.]

s. gs. SOLĀ sixteen 74, 229, 241. [Sk. *sōḍaṭa* : Pa. *solasa*, Pk. *solasa*, *solahu*, *solā*; M. *solā*, G. *sol*, O. *solā*, Sgh. *solosa*, 11. Bt. *solah*, N. *sora*, BLOCH 127^a, TURNER 623^a.]

STAR in compds. as second member 217. [Sk. *saptati* : Ap. *sattati*.]

xs. ngs. SRĀPU curse 177. [cf. N. *srāp*, *srāp* < Sk. *sāpah* with epenthesis ol r, TURNER 590^a, 626^a.]

gx. HĀJĀR, s. gs. HĀJĀRA, x. nx. HĀJĀR, ex. HOJĀR a thousand 40 a, 229, 243. [M. G. H. N. *hajar* < Iw. Par. *hazār*, TURNER 629^a.]

s. gs. HĀNU jaw 26 a 1, 174. [Sk. *hanu*. Pk. *hanu*.]

s. gs. HĀTYĀRA tool, weapon 26 a 1. [Deś. *hatthiyāra*- n., M. *hat-* yār, *hater*; G. *hathiyār*, P. *hathi-* āra TURNER 630^a. < **hasta-kāra*.]

s. gs. HAPTO a week 26 a 1, 98. [M. *haptā*, G. *hap(h)to*, N. *hap(h)tā* Iw. Pera through Av. *haptā* : Sk. *saptā*.]

s. gs. HĀMO myrobalam 26 a 1. [Sk. *haritaka* : Pa. *harītaka*, Pk. *har-* iā, *harītā*; M. *hārdā*, *hīrdā*, G. *hārdū* TURNER 632^a.]

ex. hārē another time 40 a. s. gs. her- ē. [cf. M. *herī*, *herī* (y)err- (b)ī < *itarasmin* : Pk. *īaramhi*, *īaramhi*.]

s. gs. HASTI f. elephant 195, 196, 205. [Iw. Sk.]

s. gs. HĀJĀDI, ex. OLOP turmeric 24, 100. [Sk. *hariḍā* : Pa. *haliddā*, *haladdā*; Pk. *haladdā*; M. G. *halad* I., G. *haladh*, *haldar*, O. *haladī*, N. *halid-* *do*, TURNER 633^a, BLOCH 428^a.]

s. gs. HĀJU, x. nx. gx. HĀJU slow 181. [cf. M. *hajū*, G. *hōju*, *hajīre* < Sk. *laghū(ka)*. TURNER 633^a, BLOCH 128^a.]

gx. HĀU, AU ; s. gs. HĀVĀ, x. HĀU, gx. HĀV '1' 179, 216. [Sk. *ahakam* : Pk. *ahayān*, Ap. *hāu*.]

K. HĀNCĀ, x. HĀNGA, nx. gx. HĀI, here 291.

s. gs. HĀPĀ, x. nx. gx. g. HĀP bone 26 β i a, 63, 121. [Sk. lex. *hadja* : Pa. Pk. *hadja*- n.; M. G. *hāq*, B. II. N. *hār* TURNER 635, BLOCH 128^a.]

s. gs. HĀPTĀ brings 100, 119 1°. [Sk. *dhjta* : Pk. *ākāra*, **hāja*-.]

g. gx. nx. HĀTU, s. gs. HĀTU hand 23, x. HĀT 63, 80 b 1°, 100, 101, 107, 138, 195, 201, 212. [Sk. *hāstah* : Pa. Pk. *hattha*-, G. Bt II. *hāth*, M. N. *hāt*, P. I. *hattih*, TURNER 635, BLOCH 129^a.]

s. gs. HĀNTŪLA, x. ĀNTULĀ, gx. ĀNTŪN, ĀNTŪN, nx. ĀNTIHLĀ, ĀNTIHLĀN n. bed 61. [Sk. *āstāraṇam* : Pk. *ātharana*; M. *ātriū*, *ātriū*.]

s. gs. HĀRDĪ astride 26 a ii. [< Sk. *hārda*?]

s. gs. HĀLTĀ shakes, rocks 26 β i a. [Deś. Pk. *hallaī* : M. *hālīc*, G. *hāl-* tū, H. *hātnā*, H. *hallinū* TURNER 633^a; BLOCH, BSOS 5, 742 suggests Dravidian origin.—cf. BLOCH 429^a.]

s. gs. HĀSO Laugh 26 a ii. [Sk. *hāsaka* ; cf. M. *hās* < Sk. *hāsah*; for K. forms see N. *hās* TURNER 631^a.]

s. gs. HĀSTĀ laughs 107, 118. [Sk. *ha-* sāti : M. *hasnē*, *hōsnē*, G. *hastū*, O. *hasibā*; K. form < Sk. *hāsa* yāti : Pa. *hāseti*, Pk. *hōseti*; M. *hāsnē*, H. *hāsnā*, N. *hāsnū* TURNER 631-33; BLOCH 428^a.]

gx. HIKĀPOO of this side 40 β . [v. s. v. *likAdeo*.]

~ gs. HÍGU. x. nx. gx. HÍG. a-afoctida 107. [Sk. *hinguh* : Pa. *kingu-* n.; M. *hig* m., G. *hig* f., H. Kn. *hig*, A. B. N. *hin*. TURNER 638^a, BLOCH 429^a.]

~ gs. HUÍGTA smells. [Sk. **śpīghoti*, cf. dph. *śīṅghati* and N. *suīśī* M *sūggē*, all the NI-A. forms beginning with s-, TURNER 612^a.]

~ HUÍDIR, nx. UÍDÍR, s. gs. UMDURU, UMDURU mouse, rat 21. [v. s. v. *umdūrū*.]

~ gs. HÚNA hot 78 b : x. nx. gx. HUN 140 a, 160 b β , 174 a. [Sk. *uṣṇa-* Pa. Pk. *unha-*, M. *ūn(h)*, BLOCH 300^a.]

~ gs. HÚMA perspiration 78 b, 140 a, 166 b β , 174 a. [Sk. *uṣman* : Pa. Pk. *umha-*.]

~ gs. HÉLŠÍ, x. YEVŠÍ in this manner 291.

~ gs. HEKKAPE, nx. gx. HEKPE on this side 291. [v. s. v. *likAdeo*.]

K. HO, HÍ, HÉ sing. : plur. HÉ, HYO, HÍ demonstrative pronoun, proximate 230. [cf. M. *hā* < **asakah*, cf. Sk. *asaú*. Des. *aha*. BLOCH 428^a.]

~ gs. HONNI sister-in-law (brother's wife or husband's sister, from the woman's point of view) 88, 110. [cf. Des. *tahunuī* (cmpd. of Sk. *vadhū* with Dr. *ayyi*, a kind of *emtransliteration compound*) ; M. **tansē* etc.; see COJ 1.]

~ gs. HORA couple 57. [Sk. *vadhūrāṇa-* : **tahāra-*.]

~ gs. HOTTEPANA being the first or elder 299 B. [K. *holle* < ngs. x. nx. gx. *holle* < K. *hoga* big.].